

A BOOK OF ESSAYS

COMPILED

BY

N. C. Das,

AUTHOR OF

"A Book of Words & Phrases," "Popular Prose Quotations," "Popular Poetry Quotations," "A Junior Book of Words and Phrases (Oriya)," "A Junior Book of Words and Phrases (Bengali)."

With a Foreword

BY

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FOREWORD.

Mr. N. C. Das is to be congratulated on his compiling the Book of Essays. The Book contains 57 Essays some of which are from the pens of India's foremost men. As to the subject of these Essays they cover a very wide range and the student is sure to find them full of information.

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The greatest factor in human progress has been the capacity of man to leave records of his thinking and doing for the benefit of those whom he never sees, and books constitute a part of such records, whether they be written on baked clay, palm leaf or paper. Through books readers establish communion with persons long dead and gone or living thousands of miles away. Hence books have been described as friends and companions. In this sense a book of essays like the one before us will help the readers to converse with a large number of people on a variety of topics. Men whom he would perhaps never get a chance of seeing or talking to, have

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placed their ideas before him and we hope the reader will realise the value of such communion.

The Essays deal with current topics of common interest and embody the opinions of men who are in a position to make authoritative pronouncements.

The book is intended for the I. A. and B. A. students and I think they will derive pleasure and benefit from the book.

Cuttack,
18. 4. 36.

P. Parija.

PREFACE

BY THE COMPILER.

In compiling this book, my object has been to present in a nutshell the products of the highest intellects of the land. Consequently it has been my endeavour to give in this book the opinion of men who by their ability, experience and constant thought are competent to write on the subject. It is for the readers to judge how far I have been successful in this direction.

As the very nature of this work implies, I am under a deep debt of gratitude to the various contributors—men who are intellectual stalwarts, a line from whose pen may well be coveted by any great compiler, and to them I bow my head in reverence. Without the whole-hearted support, sympathy and patronage of Principal Parija, M.A., (Cantab) I. E. S., it would not have been possible for me to bring out this book. He has ungrudgingly extended me his helping hand whenever I have approached him.

Pains I have not spared, labour I have not shirked in making the book as comprehensive as it could possibly be. The world is too big, intellectual giants striding on it are too many, and the scope and ability of the compiler is too limited. The scope of this work is mainly limited to the student community, to whom I have introduced, some of the best intellects of the age.

N. C. Das.

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A BOOK OF ESSAYS.

PRAYER.

*By Rev. B. F. W. Fellows, B. A., (Bristol), Principal,
Christian Training College, Cuttack.*

P Prayer is not a matter for discussion but for practice. If a person does not believe in God, he will not see any necessity for prayer. He may concede that it has some subjective value, or he may hold that it is altogether futile. But for a person who does believe in a Supernatural Being, no matter how crude that belief may be, the urge to pray is irresistible. The belief may be in one God or in many gods, it may be only a belief in spirits malignant and propitious, still the urge to pray will be found in the person who thus believes. So deeply imbedded in human nature is this urge that even those who profess to have given up all belief in God instinctively turn to prayer in the hour of danger or extreme anxiety.

Prayer may be no more than a cry for help in a time of peril, or it may be merely the craving for some boon. Yet it may be something far higher—

something far more spiritual. In monotheistic belief it can rise to glorious heights of adoration and praise to the Supreme Being, who is the Creator and Sustainer of the Universe, the Source of all life and light and the Giver of all good. A still higher height is possible. It may become spiritual communion with God. In the Christian experience it is, at its highest, fellowship with God who is known through Jesus Christ to be our Father. Its best expression is seen in the life of Jesus Christ. God's presence was always so real to Him that in the midst of pressing duties He could pause for a moment and look up, and say, "Father." It is recorded that He sometimes spent whole nights in prayer to God. Perhaps not many words passed: it was the silent, deep, satisfying communion of Spirit with Spirit. "Soul was close to Soul. Thought passed direct from Mind to Mind. Heart looked into Heart. Voiceless are the deepest feelings of fellowship." Prayer, to the Christian, means the closest fellowship with God that is possible to man on this side of the emancipation of death.

The attitude of the soul to God is sometimes described as prayer, when that attitude is one of humble dependence on Him, confidence in Him, and expectation from Him. Someone writing to Mr. Gandhi recently said, "Your life is a continuous prayer." Every appeal of the soul to God, even when the appeal is unuttered, can also be called prayer.

“Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye.
When none but God is near.”

Work, that has been done in the spirit of co-operation with God and in expectation of an appropriate response from Him in gracious blessing, may also, not inappropriately be called prayer. Work, in this sense, may be the highest form of worship.

That prayer has a subjective value is admitted on every side, but that it also has some objective reality is not so easily credited. To say that God hears and answers prayer seems to some impossible in the nature of things and every attempt to prove this to them is explained away. And yet the evidence of its truth, if fairly examined with a mind still open to conviction, is irresistible. Men in all ages have proved it; every religion testifies to the truth of it. God hears and answers prayer if that were not true, the history of the Christian Church would be unexplainable. But the truth of it does not come home to the soul by argument—only by experiment—by practice. He, who has made prayer a habit of his life, can say—

“.....More things are wrought by prayer
Than this world dreams of.....”

WEALTH AND WELFARE

By

Dr. Rabindranath Tagore.

The standard of living in modern times has been raised far higher than the average level of our necessity. Where the temptation of high living, normally confined to a negligible small section of the community, becomes widespread, its ever-growing burden is sure to prove fatal to civilization. It forces society not only to make provision for the filling of a vessel to the brim, which has its own limit, but also for the overflow. This excess, if it is for creative purposes, is a gain, and the expenditure is made true by the profit. But when it is for display and unproductive self-enjoyment then it is an absolute loss which can be suffered with impunity only within certain bounds.

The tendency towards extravagance is natural to man, it is to make manifest his power, his magnanimity. There was a time when it found its play mostly in the surroundings of a king, in the expression of a communal spirit in religion and other collective sentiments. The poorest and the meanest among the citizens found his dignity represented in the public buildings and the pomp and ceremonies of public life. This could never give

rise to the personal feeling of envy or fury of insane emulation. Most of the expressions of any great surplus of life and wealth was dedicated to the community. The dark planets merely represent themselves; the radiant star, in its excess of light, represents the constellation; and the wealth reaching that degree of radiance which exceeds the obscure limits of personal necessity once did belong to the illumination of a whole society. This prevented the universal competition in wastefulness which to-day is exhausting human energy and the material resources of the earth.

In former days, in India, public opinion levied heavy taxes upon wealth and most of the public works of the country were voluntarily supported by the rich. Water supply, medical help, education and amusement were naturally maintained by men of property through a spontaneous adjustment of mutual obligation. This was made possible, because the limits set to the individual right of self-indulgence were narrow, and the surplus wealth easily followed the channel of social responsibility. In such a society, property was the pillar that supported civilisation, and wealth gave opportunity to the fortunate for self-sacrifice.

There are some who believe that the eradication of the idea of property will give the communal spirit its full freedom. But we must know th t

the urge which has given rise to property, is something fundamental in human nature. If you have the power, you may tyrannically do violence to all that constitutes property; but you cannot change the constitution of mind itself.

Property is a medium for the expression of our personality. If we look at the negative aspect of this personality, we see in it the limits which separate one person from another. And when, in some men, this sense of separateness takes on an intense emphasis, we call them selfish. But its positive aspect reveals the truth, that it is the only medium through which men can communicate with one another. Most often and for most men, property is the only frame that can give a foundation for the creation of a personal world. It is not merely money, not merely furniture; it does not represent merely acquisitiveness, but is an objective manifestation of our taste, our imagination, our constructive faculties, our desire for self-sacrifice.

Through this creative limitation which is our personality, we receive, we give, we express. Our highest social training is to make our property the richest expression of the best in us, of that which is universal, of our individuality whose greatest illumination is love. As individuals are the units that build the community, so property is the unit of wealth that makes for communal prosperity, when it is alive

to its function. Our wisdom lies not in destroying separateness of units, but in maintaining the spirit of unity in its full strength.

When life is simple, wealth does not become too exclusive, and individual property finds no great difficulty in acknowledging its communal responsibility, rather, it becomes its vehicle.

But with the rise of the standard of living, property changes its aspect. It shuts the gates of hospitality, which is the best means of social intercommunication. It displays its wealth in an extravagance which is self-centred. It begets envy and irreconcilable class division. In short, property becomes anti-social. Because, with what is called material progress, property has become intensely individualistic, the method of gaining it has become a matter of science and not of social ethics. It breaks social bonds; it drains the life sap of the community.

There are always insects in our harvest field which, in spite of their robbery, leave a sufficient surplus for the tillers of the soil, and it does not pay to try to exterminate them. But when some pest that has enormous powers of self-multiplication, attacks our food crop, it has to be dealt with as a calamity. In human society, in normal circumstances, there are a number of causes that make for wastage, yet it does not cost us too much to ignore them. But to-day the blight that has fallen on our social life—

and its resources is disastrous, because it is not restricted to limited regions. It is an epidemic of voracity that has infected the total area of civilization.

We all now-a-days claim our right of freedom to be extravagant in our enjoyment. Not to be able to waste as much upon individual gratification as my rich neighbour does, merely proves a poverty of which I am ashamed, and against which my womenfolk and my parasites are permitted to cherish their grievance. Thus, society, which should be our field of co-operation, has become that of competition, in which, through its tyrannical standard of respectability, all the members are goading one another to spoil themselves to the uttermost limit.

Civilization to-day has turned into a vast catering establishment. It maintains constant feasts for a whole population of gluttons. The intemperance which could safely have been tolerated in a few has spread its contagion to the multitude. The universal greed, produced as a consequence, is the cause of the meanness, cruelty and lies, in politics and commerce, that vitiate the whole human atmosphere.

A civilization with such an unnatural appetite must depend for its existence upon numberless victims and these are being sought in those parts of the world where human flesh is cheap. In

Asia and Africa a bartering goes on whereby the future hope and happiness of entire peoples are sold for the sake of providing fastidious fashion with an endless train of rubbish.

The consequence of such material and moral drain is more evident when one studies the conditions manifested in the fatness of the cities and the physical and mental anaemia of the villages, almost everywhere in the world. Cities have become inevitably important. They represent energy and materials concentrated for the satisfaction of that exaggerated appetite, which is the characteristic symptom of modern civilization. Such an abnormal devouring process cannot be carried on, unless certain parts of the social body conspire and organise to feed upon the whole. This is suicidal; but before its progressive degeneration ends in death, the disproportionate enlargement of the particular section looks formidably great, and conceals the starved pallor of the entire body, the sacrifice of the large maintaining the small in its enormity, and creating for the time being an illusion of wealth.

The capital needed for the commerce of life accumulates in villages; the city draws upon that for its various functions of civilization. So long as these are productive and creative, it is no loss. But when a disproportionate part of it goes to supply fuel to the fire of an extravagant self-

indulgence, precious materials of life are reduced to ash heaps. In a fire-play of recklessness the spendthrift exhausts his future in making a burning rocket of his immediate present, sending it up to the void in a dazzling speed of progress. But it is a brilliant process of dissolution, because by its erratic excesses the food is consumed not for feeding life but for pampering a flame of passion.

RELIGION

By Professor Nishikanta Sanyal, M. A.,

Ravenshaw College, Cuttack.

Religion may be described as the activity of the soul in its natural state. The nature of the soul cannot be described or understood by means of language that refers to the things of this world.

It is for this reason that it is necessary to rely upon the statements regarding spiritual life that are found in the revealed scriptures. But as the language of the scriptures is also of this world, the real meaning of the scriptural statements can be understood only by persons who are enabled to do so by the mercy of God.

In this world the soul of man is in a state of self-forgetfulness. The first step towards the attainment of spiritual life consists in the awakening of the soul to real consciousness of its spiritual nature. This is effected by the causeless mercy of God. It is, therefore, not possible to indicate any definite method by which one may obtain spiritual enlightenment.

But there is a gradation in the life that is led by the people of this world which has a certain distinct reference to the spiritual life. The lowest

grade of life is characterised by the absence of morality. The next higher grade is that of persons who endeavour to lead a moral life for securing worldly benefits but who possess no belief in the existence of God. The next order of people consists of the agnostics and sceptics who doubt the truth of the statements of the scriptures but who yet lead a moral life. The next higher grade consists of people who believe in the existence of God from rational considerations and lead a moral life in the belief that the moral order is ordained by God for the good of the world.

All these different grades of people are to be found in all parts of the world. None of these are in a position to distinguish between the spiritual and the material. The rationalists suppose that the soul is identical with the mind. But as the mind is found to derive all its information from the physical senses which can perceive only the externals of things, it can never by its own resources attain the knowledge of the reality.

It is only when a person is in a position to realise the impossibility of obtaining any knowledge of the nature of the soul and its activities with the resources of his mind that he feels the necessity of looking about for a way out of his difficulty.

Such a person naturally betakes himself to the method of prayer soliciting the help of the unknown God for being enabled to know the otherwise unknowable. This is a most difficult and dangerous situation. He has to face every kind of temptation and can survive only if he is perfectly true to his unbiassed rational nature. This perfect openness of mind is the one thing needful for obtaining the mercy of God by successfully passing through every form of trial and temptation.

This is the utmost that can be said on the subject of religion, in the form that is intelligible to all persons. The subject-matter of religion cannot be understood till after the awakening of the soul by the mercy of God. This process is described in the scriptures as conversion to spiritual life.

Persons who are found to lead a religious life by conforming externally to the rules of conduct laid down in the scriptures, may not necessarily possess real spiritual enlightenment. One of the temptations which the sincere seeker of the mercy of God is sure to meet is the offer of help from bogus religious persons who always quote the scriptures for misleading their victims. The scriptures themselves need not be venerated in an uncritical way. Neither need they be disbelieved without clear and sufficient reason. Such caution will enable the seeker of the Truth to avoid mistaking fanaticism and superstition for religion.

At this stage, one is also inclined to study the scriptures and other religious literatures. For obtaining the desired light on the subject, it is not possible for any person to avoid being misled by clever misinterpretations of the scriptures. The scriptures, as a matter of fact, contain a great body of concrete information about the transcendental world. Such information must not be understood in the ordinary worldly sense. There is also a considerable body of literature passing under the name of scriptures, but which contain only the concoctions of unbalanced minds. It is therefore necessary to study the scriptures only under the guidance of persons who possess real spiritual enlightenment. The crucial test of a reliable spiritual guide consists of this that he must fully act up to the injunctions of the scriptures. The true spiritual guide always carefully distinguishes the spiritual from the mundane and never offers any interpretation in favour of worldly life.

Religion must by no means be supposed to be merely one of the departments of ordinary activities of human beings. The activities of the body and the mind are always performed for the benefit of the body and the mind. They do not ordinarily benefit the soul nor are they intended for the benefit of the soul. Activities of the body and the mind that are not intended for the benefit of the soul are always harmful in the long run. Those who neglect to seek the benefit of the soul cannot

but live a worldly life for the body and mind, and this sort of life is the cause of all the miseries of the world. Acts that are performed for the benefit of the soul harm nobody and benefit the whole world. Worldliness is the worst form of malice against oneself and all fellow men.

From the above considerations it will appear that much of the prevailing prejudice against religion is due to the misrepresentations of incompetent teachers and the malpractices of bogus religionists. But it is nevertheless possible to attain to real spiritual life by the only method of seeking for the same in an unprejudiced and unworldly spirit. No worldly consideration must be allowed by the real seeker of the Truth to stand in the way of his accepting the unconditional service of the Absolute Truth whenever He is pleased to manifest Himself to the unclouded cognition of the pure soul.

THE EAST AND THE WEST

Prof. Devaprasad Ghosh, M. A., B. L.,

Ripon College, Calcutta.

Legends have a marvellous capacity of creating themselves through sheer force of repetition. One such legend which has been sedulously fostered during the last two centuries of European dominance in the field of world politics has been that of the inherent superiority of the white races of the west. The claim that made itself heard when the European nations first began to look about them and start on their voyages of discovery round the world barely four centuries ago has now become elevated almost to an article of faith scarcely admitting of dispute or contradiction that the white races of the west are essentially a superior race, that it is an ingrained ethnical superiority and that consequently, the vast heritage of this wonderful earth naturally belongs to them.

The westerner is a superior fighting animal, he excels in all the arts of life that constitute civilisation, the sciences are his monopoly—these and a hundred other corollaries of these have been in the air so long and pronounced with such an air of incontestability by the exponents of western Imperialism and “the white man’s burden” theory, that it is really worth while to discuss whether there

any thing in these pretensions excepting mere propaganda. And it is all the more necessary to examine the foundations of these doctrines as these have obsessed the minds of the orientals to a not inconsiderable degree.

We, orientals, seem to be labouring under a belief that in the material aspects of civilisation, in military organisation, in administrative capacity, in industrial and commercial genius, the Asiatics are nowhere when compared with the Europeans and our special forte lies in the domain of philosophical speculations and other—worldly dreamings. The westerners would also say—yes, the East has contributed a great deal to civilisation; Asia is the homeland of the great world-religions—of Christianity, of Islam, of Buddhism, of Hinduism; Indian sages have risen to heights of metaphysical thinking scarcely reached any where else; Asiatics are religious and other-worldly; Europe contributes the material part and Asia the spiritual part to a complete synthetic culture of the human race; the East and the West will supplement each other and so on and so forth. And we feel our vanity flattered not a little by these tributes. Materially unprogressive as we have been during the last two or three centuries, we seem to think that though military strength and material progress are not for us, we are, or at least were, spiritually great and that flattering unctious that we lay to our souls generates, by

the innate psychology of human nature, an opposite impulse in us to affect to look down upon Europe as an incarnation of brute force and earth-hunger and materialism, while we, the Asiatics, are spiritually higher creatures never affected by this-worldly taint and always content to contemplate the beatitudes of Nirvana. This has been the reaction of the inferiority-complex.

But is there the slightest basis for these beliefs ? To put it in a very straight manner, is it a fact that the western races have proved themselves always or even generally, superior in military strength, in commercial genius, in those very material arts of civilisation on which they pride themselves so much at the present day ? When it has come to a clash of arms, have the westerners always won ? Which nations directed, guided or dominated the commerce of the world, the Western or the Eastern nations ? Which nations laid the foundations of the physical sciences and developed them, were these only the Westerners or had the Hindus, the Arabs, and the Chinese anything to do with it ? The fact is that in all nations and in all races there are periods of growth and development as well as periods of decline and stagnation. And it appears to be undoubted that due to a multiplicity of causes, for the last three centuries, Asiatic countries and races have been going through a spell of comparative inactivity and decadence, after a period of unexampled

efflorescence in all the aspects of civilised life extending over six thousand years or more while in Europe, after the Asiatic races had settled down in the various parts of Europe, in Italy, in Hellas and so on, for a sufficient length of time to enable them to develop traits and features distinctive enough to be called European, there have been practically only two periods of remarkable energy and activity. The first covered roughly the millennium between 500 B. C. and 500 A. D.—the period when the Greeks and the Romans laid the foundations of western culture and civilisation and the second the modern period which may be said to have begun barely four centuries ago from the discovery of America by Columbus and the voyage to India by Vasco Da Gama. These are the plain unmistakable facts of world-history when looked upon in proper perspective. The present state of things ever loom so large in the eyes of ordinary men that they feel inclined to think that things have always been so, that they cannot possibly be otherwise, and that they are almost necessitated by the laws of nature. The best corrective to this habit of looking upon the current state of things as the natural and the permanent state lies in taking a broad perspective view of the progress of events in world history; this really supplies the best antidote both to national vanity and to national depression.

Some western propagandists seem to be in the habit of thinking that the last two centuries

constitute the only period of history that matters, that the present state of things is the much desired consummation to which the world had been tending through the ages, that the last ten thousand years of the world's history is merely a prologue (and that a none too important one) to the real dramatic denouement towards which humanity had been moving. This may be excellent propaganda but very bad history.

When we come to think of it with some care, it appears that there is very little substance in the contrasts that are very glibly drawn between one race and another,—that one race is martial and another peaceful, one race industrious and another idle, one race materialistic and another spiritually inclined. History has furnished innumerable instances of races and nations developing the most unexpected traits and characters under stress of circumstances. Rude, primitive Arabs with the loosest of social and political organisations suddenly developed within the course of a few decades into a compact militant nationality which swept from China to the Atlantic (within one hundred years of Muhammad's death) smashing up established empires and kingdoms. A harmless religious sect founded by a pious old man, Nanak, became the most well-knit military organisation that modern India has seen. No one could have anticipated these things. It thus seems that human

nature and capacity are, in all times and all climes, very much the same. It reacts, in very much the same way, to the same stresses and impulses and it is essentially a false and superficial view that labels different sections of humanity with permanently different badges as warlike and unwarlike, spiritualistic and materialistic, commercial and unbusinesslike and so forth.

WHAT THE BRITISH HAVE DONE IN INDIA

By Sir Jadunath Sarkar, Kt., C. I. E.

The modernization of India is the work of the English and it has affected the entire Indian continent.

The Europeans have stuck to the undefended sea-board of India. The sole condition of their power is naval supremacy and their hold of India can be maintained only by a regular flow of reinforcements from their distant homeland in every generation. Thus unlike the Indo-Greeks, Indo-Parthians, Scythians, Pathans and the Mughals, the English have not made India their home, they must ever be foreigners in this land and keep up a constant intercourse with their European home in the form of the double stream of incoming recruits and home-returning veterans. Their rise and fall depend not on what happens in India but on the military and political position of their mother country which is the central power-house of their far-flung empire.

In many respects the English have continued, but in a more thorough fashion and over a much wider area of India, the work begun by the Mughal Empire, and in some others they have introduced new forces. which were unknown in the Mughal age.

The English influence on Indian life and thought, which is still working, and still very far from its completion, is comparable only to the ancient Aryan stimulus in its intensity and its all—pervasive character.

The first gift of the English to India is universal peace, or freedom from foreign invasion and internal disorder. How valuable peace is for national growth can be best understood by contrast, if we study the history of western India before 1817 or of the Punjab of the 18th century. The British Indian Empire extends over the whole of India as well as the neighbouring lands east and west of it. A peace so profound and spread over such an extensive territory had never been seen in India. The English have completed and carried to perfection the task undertaken by Akbar, but reversed by the anarchy that followed the dissolution of the Moghul Empire after Nadir Sha's invasion.

Secondly, the English have restored our contact with the outer world. The Moghuls had communicated by sea with Persia and Arabia, Zanzibar and the Abyssinian coast, the Malay Peninsula and Java and by land with Central Asia. But even this limited range of intercourse had been interrupted by the decline of the Mughal Empire when Persia and Arabia, Bukhara and Khurasan ceased to send their adventurers and traders to India.

The English have admitted us to the entire outside world—not only in Asia, but in all other continents as well—and they have admitted the rest of the world to us, in a degree not dreamt of under Muslim rule. India has now been switched on to the main currents of the great moving world outside, and made to vibrate with every economic or cultural change of every part in this world. An isolated life is no longer possible even for our remotest villages. A medicinal discovery in Paris or Toronto becomes available in India in two months. A poor harvest in Poland or Canada makes people of Lyallpur starve by sending up the price of wheat. The telegraph, railway and news-papers have completed the suction of India into the whirlpool of world movements of everykind. We cannot now sit down self-contained, and secluded within our narrow barriers.

Not only have these modern agencies connected us with the outer world more extensively and fully than ever before, but joined by the uniformity of administrative system, which characterises the British age, they have also been tending to fuse the various races and creeds of India into one homogenous people and to bring about social equality and community of life and thought which are the basis of nationality. The process has just begun, though its completion is far off.

The direct action of the state and even more than that the indirect example of the English

people have infused a spirit of progress into the Indians. Our best thinkers are no longer content with adoring the wisdom of our Vedic ancestors—they feel an eternal discontent with things as they are and translate that discontent into action by trying to make our state and religion, education and industry, life and thought better and still better. Our most effective leaders do not repeat the pessimism of pre-British days by despising the moderns as a race of degenerate pigmies and sighing for the return of the golden age of the far-off past (Satya Yuga). Their gaze is fixed forward. We have now accepted the principle of progress in practice, even when we profess on our lips to reject it and worship our old indigenous institutions and ideals.

In fact, modern European civilisation contains within itself a spirit of self-criticism and a perennial desire for reform by voluntary effort. The shock of foreign conquest or the creed of a foreign prophet is not required to weaken the nation to a sense of the moral canker that is eating into its vitals. The people are too self-conscious to forget the malady in their body-politic. It is daily proclaimed to them from the press and the pulpit.

The greatest gift of the English, after universal peace and modernisation of society and the direct result of these two forces, is the Renaissance which marked our 19th century. Modern India owes every-

thing to it. This Renaissance was at first an intellectual awakening and influenced our literature, education, thought, and art but in the next generation it became a moral force and reformed our society and religion. Still later, in the third generation, of its commencement, it has led to the beginning of the economic modernisation of India.

FIRST STEPS IN EDUCATION

By Prof. G. C. Ganguly, M. A., Rai Bahadur

The civilised world has always been and will always be busy with the problem of education on the right solution of which depends the future of our race. Some of the greatest thinkers of the world have devised their systems of education and thereby earned the gratitude of mankind. A cursory glance at the systems of education which prevailed in different countries in different ages shows at once that the ideals of education have varied from time to time according to the cherished ideals of each age. Spiritual advancement was the watchword of our forefathers in the golden age and their system of education was planned accordingly. Material advancement being the watchword of the world in this iron age, our system of education is mainly adapted to that end. Rabindra Nath Tagore, the gifted seer, has raised his voice against the present system of education in India and loudly proclaimed that, for her regeneration, India needs nothing so much as *Asrams* for the education of her sons and daughters.

The problem of education is a very difficult one to solve. I do not propose in this article to sketch any new system. I only wish to

as briefly as I can in the limited space at my disposal what should be the first steps in our education, and in doing so I am far from being dogmatic. I only make a few suggestions with a view to draw the attention of interested parties to this all-important question. The first steps no doubt are the most momentous because, if wise, they enable us to reach our goal earlier. If on the other hand they be unwise, as unfortunately they often are, all our labour is lost and far from reaching the goal we grope in the dark. In learning any art there is no wiser course than to receive the first lessons from an expert, if possible. This golden rule is to be observed whether you wish to be a swimmer or a cyclist or a rider or a *litterateur*. The main thing in education is to recognise the supreme importance of the first steps and to have a right notion of what they are.

Paradoxical as it may appear, the very first step in the education of our children is the education of ourselves. One may or may not believe in heredity but one thing is certain that children learn most by imitation and they successfully imitate those whose company they keep constantly. We have no right to expect our children to be good if we be not good, transparently good, ourselves. The Spartans and the Rajputs who wanted their children to be soldier-like furnished the models themselves. Great is the responsibility of a father. He alone deserves to be a father

who in all the words that he utters, in all the thoughts that he thinks and in all the deeds that he does sets an example to his children. In one word fathers should live for their children.

The next step in the education of children is to look upon them as the images of God committed to our care or the links connecting God and man. Even without Wordsworth's inspiration we feel instinctively that "Heaven lies about us in our infancy." God is in all his creatures but mostly in little children. When once this truth is realised, the problem of education is well-nigh solved.

The third step in the education of children is to drill them as the soldiers of God against Satan. And naturally the best drill-master is the father who is himself a soldier of God and better still a veteran in the service of the Lord. In order that our children may, when their time comes, fight and fight successfully for God, they must from the beginning be told again and again that they are the sons and soldiers of God and that they must therefore undergo strict military discipline. It is an unpardonable sin indeed to make themselves slaves of luxury in any way. In their food and drink and clothing, they must be trained like the Brahmacharis of old. They should gradually be allowed more and more freedom or their healthy growth cannot but be retarded. They should not unnecessarily remain in leading strings but should be allowed to act for themselves as early as possible.

This will generate self-confidence, the secret of success in life. The children must be initiated into a life of rigorous self-discipline and must be taught to be happy in doing good. For, the struggle in which every man is to be engaged in life is a moral struggle in which those alone who are morally fittest would survive.

“Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power.”

STUDENTS OF TO-DAY

By Dr. R. C Majumdar, M.A., Ph., D.

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The poverty and the consequent physical and mental weakness of the students as a class constitute the greatest problem of the school to-day. A healthy mind can only develop in a healthy body, but if we look at the average Bengali boys our heart sinks in despair. Any attempt to improve this state of things is attended with immense difficulties. Students who do not get a sufficient quantity of nourishing food can not feel great enthusiasm for physical exercise. Even those who are a little better off are extremely apathetic to the developments of their body by regular exercise. The guardian, too, while attending carefully to his wards' progress in the School is absolutely callous to the all-important subject of his physical development. The result is extremely grave. From my own experience of the boys who enter the University. I can only describe the condition as appalling. A set of young men without energy, vigour and enthusiasm of any kind, listless, apathetic, only some-how dragging on a cheerless existence - that sums up the general characteristic of at least 90 p. c. of our students. What can we do with boys of this kind? Except the routine duty of going to school and preparing for

examination, they do not seem to have any other activity or object in life. Even as regards study, they have no ambition to acquire wide knowledge and form a broad out-look but they merely confine themselves to text-books. Even in higher educational institutions with several hundreds of students it is difficult to secure for debate meetings even half a dozen members willing to take any serious part in it by previous preparation and thinking out of the problems in dispute. The examination reveals the same mentality. While fairly competent in writing answers from text-books, the utter hollowness of their knowledge appears as soon as you subject them to an oral test. They seem to be almost devoid of the habit of thinking on their own account and incapable of taking a wide and broad view of things.

Even in less serious pastimes such as sports, games, amusements and lighter activities, the same chilling apathy and indifference reign supreme. My acquaintance is mostly with students who must be regarded as picked boys of schools and from what I see of them I can only imagine what would be the mental equipment of average school boys in our day.

The chief value of education lies not in storing a mass of desultory information but in sharpening the intellect, widening the outlook, liberalising the mind creating a real taste for knowledge and hankering, after wisdom, and, above all, in the formation of

character and personality. The present educational system seems to have failed in all those respects. I do not propose to give a detailed account of the causes that are at work, but the fact is there and deserves the most serious consideration of all. The whole system of education requires an orientation in order to save the youth of Bengal—nay the whole of India, from the slough of despondency into which it has fallen. A mere quack's remedy will not do.

Looked at from another point of view the problem of the youth assumes a still more serious aspect. The old moorings of society have all disappeared. The young man of India to-day is not amenable to discipline either at home or in the school. He looks for advice and guidance neither to his parents nor to his teachers. He is a special victim to all passing fancies and sensations of the time. Politics of a sentimental nature offers him the greatest attractions and passionate appeals and cheap catchwords and phrases have a supreme fascination for his undeveloped mind. Immature in body and mind and unprotected by any traditional spirit of discipline or sense of duty, he lightly plunges himself into all vagaries of political experiments. Spectacles of strikes or enforced holidays in educational institutions have become quite common. Few school boys knew why they were doing it and still fewer gave any serious thought to the pros and cons of the step they were taking—but

none hesitated to follow the dictates of an outside authority, about whose status, objects and ideals his knowledge amounted almost to nothing. It is not my object to criticise what they did, but I look upon their action merely as a phenomenon of the new spirit. The youngmen no longer look for direction either to their home or to their teachers nor are they capable of forming an independent judgment, but they lightly take a plunge into the dark, simply because they are lured by a passing fancy. Nothing can be a greater mistake than to suppose that these actions are prompted by patriotic motives and it is difficult to exaggerate the mischief that is being done by lauding up their action as inspired by patriotism. Patriotism is made of sterner stuff. It is not a light pastime, but requires sincere devotion, steady efforts and supreme sacrifice. If you call for a strike or a demonstration hundreds of students would offer themselves, but if you ask for the service of a band of youngmen who would be prepared to sacrifice all pleasures and ambition and endure hardships and privation for solid, lasting social work in remote villages, far away from the admiring gaze of public gatherings, and without any hope of public applause, you could scarcely get hold of a dozen. They have no strong grit and education has failed to evolve in them a personality, strength of character and a stern sense of discipline. They like to tread in the beaten track neither turning to the

right nor to the left, with almost a sense of dread of any new experiment in any new walk of life, Suggest to them a new plan of life, any new experiment to improve their physique, anything outside the humdrum routine of life, the proverbial answer is "What good will it do ?" A counsel of despair seems to have seized them all, and rank pessimism has enveloped their minds in utter darkness. Dispirited and dejected they dissipate their energy simply by doing nothing and fall easy victims to the struggle of life.

To many the picture of students I have drawn above might seem to be over-drawn. But I have frankly put together the views I have formed as a result of my own experience. There are indeed exceptions and sometimes brilliant exceptions, but I am speaking of the average mass. Even here, it is not my object merely to blame them or blacken their character. I speak more in sorrow than in anger, for I know they are to a large extent victims of circumstances and environments. But no true friend of students could ignore the disease and remain idle without thinking of the remedy. The greatest educational problem of to-day is how to mould the whole system so that its products may be vigorous young men and not mere idle enthusiasts or ignorant weathercocks. This is the problem I put in all seriousness before you. To my mind the only effective remedy seems to be to raise the status and prestige of the teachers and to establish a

closer and more intimate contact between the teachers and the public. Man learns not only by precepts, but also by examples, perhaps more by examples than by precepts. If the students from their very boyhood are brought into personal contact with the right type of teachers with a sufficient prestige to back them up in the important role they are going to perform, good results are sure to follow. A teacher who does not himself enjoy honour or prestige in society is bound to lose the esteem of his pupils and he who does not himself possess a character or personality cannot inspire his students with the same qualities. The true remedy, therefore, lies in having the best man of society as teachers and giving them their due status and prestige in society. This does not necessarily mean that the teaching profession should be the highest paid—for our traditional devotion to the vocation of learning would attract the very best men if they are assured of a decent income and the highest honour and regard of the country; neither does it mean that they should be grudgingly paid a low salary and be the butt of attack whenever any scheme of economy is contemplated, for that will take away all life from their work and make them discontented with their work. As soon as the teaching profession is thus ennobled all specific remedies would automatically follow,—and the students will gradually become revitalised and self-reliant.

(From the Presidential address delivered at the Dacca Dt. Teachers' Conference.)

UNIVERSITIES

By Prof. V. K. Ayappan Pillai, B. A. (Oxon.)

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It is proposed in this essay to touch briefly on certain essential aspects of Universities and University life. The term 'University' implies an association of students and teachers, gathered together from all parts of the world, at some favourable centre, for the prosecution of study and research. It is a corporate organisation recognised by the State and empowered to teach and examine candidates and to grant degrees. The idea of a University as a corporate institution is as old as the mediaeval times, when a University in the sense defined above was known as University as Magistrorum et Scholarium, an association of teachers and students, or more generally, Studium Generale. For the term University which meant only an association did not say much of the thing itself. These associations of students and teachers sprung up in England and all over the Continent during the 12th, 13th, and 14th centuries, when Europe had awakened from the slumber of the early Middle Ages and was breathing the fresh air of the early Renaissance. Among the Mediaeval Universities, where students from all over Europe congregated to live and learn under the inspiring presence of great teachers like Abelard, and organised

themselves into groups called "nations" pursuing with zest the study of the seven liberal arts, those of Paris and Bologna on the Continent and Oxford in England acquired great reputation.

It was perhaps an imperfect apprehension of the value and function of a true University which provoked Carlyle's remark that "a true university in modern times is but a collection of books". Carlyle, like several other original minds, revolted against system and formula, and as we learn from Sartor, little benefit did he derive from his own University of Edinburgh. The fundamental thing, however, in education is personality. A Good and great book is, no doubt, an inspiring companion; for, it is the life-blood of a master spirit. Nevertheless, it cannot in any sense take the place of that intimate contact of living minds, fresh, eager and inquiring, which a University, organised aright, always provides. It is a truism that schools and Universities have to equip men for living a whole life, to produce men and women with harmoniously rounded characters, able and willing to be of service to the community. Dr. Tagore, speaking in America about his own school at Santiniketan, speaks of the old Gurukula system—a delightful picture of which we get in the story of Krishna and Kuchela living with Sandipani of the Hindu tradition of the forest colonies of great teachers. 'These were homes where with their families lived men whose object was to see the world in God and to

realise their own life in Him'. Though they lived outside society, yet they were to society what the sun is to the planets, the centre from which it received its life and light. The life of the pupils with the master, in hourly contact with the master, in his constant presence, was perhaps the highest which in the nature of education ancient India gave. It is the same principle which animates the great endowed public schools of England and the older Universities, institutions dating from the Middle Ages, with a hoary tradition behind them and summing up, in a remarkable fashion, the essential English attitude towards education.

The development of personality, the fostering of the mind through its contact with others, both fellow-pupils and the maturer minds of teachers, is then the most important aspect of a University education. No University which fails in this respect could be considered as fulfilling the ideal. Teaching and research, common living of the teachers and the taught, thus tending to create an atmosphere of culture and high ideals, an essential moral and intellectual tone, are the essentials of a University. Examining the candidates and granting degrees to them are perhaps secondary. It is just here that the Indian Universities are often deficient and the endeavour in recent times has been to correct this deficiency as far as possible.

The older Universities of England, Oxford and Cambridge, are the two great monuments of a type of university organisation more and more favoured at the present time, where the residential system is emphasised. Our ideals of the residential system are in fact based absolutely on these Universities. The ideal was actively alive in Ancient India; but we look in vain for an educational institution like any one of the colleges in Oxford and Cambridge. Large temples, but not large schools and colleges, sprang up in abundance in India. Oxford and Cambridge, however, are about the only residential universities, with a great history behind them, that do exist. The newer Universities of England those of London, Sheffield, Manchester, and others, are, like those of Germany, first-rate organisations for purposes of learning and research, but in no sense residential. The same is the case with the great American Universities, Harvard and Yale. Oxford and Cambridge have been considered as the two characteristic expressions of the English national genius and temper. It has been suggested that the University is one of three symbolical institutions which have been developed by the Christian civilisation, the Cathedral representing the spirit, the University the mind, and the Town Hall the body. For we recognise the same essential principle in each—the church, the University and the town-hall being institutions where groups of people dominated by the same or similar sets of ideals congregate.

It is necessary to explain briefly what is meant by this residential system. The term is expressive. Oxford and Cambridge are residential universities because they are places where the students live for a specified period, not merely congregate to study or to listen to lectures but reside breathing the spirit and atmosphere of the place, inhaling, and contributing to its culture and tone. In these Universities, residence under conditions laid down is essential for a degree. In Oxford, of which alone I could talk with some confidence, there are as many as twenty-two colleges and various other small institutions called Halls and Societies, provided with quarters where the students live together—rich and poor, patrician and plebeian, all alike on the same footing taking part in the same life which the college provides and subjecting themselves to the same discipline. The primary requirement of a college in Oxford and Cambridge is not lecture rooms or halls, but a dining hall in which the members of the college could dine together. The hall has on its walls the portraits of the distinguished alumni of the college, and the fresh man feels that he is breathing an ennobling atmosphere, that he has an ideal to work for and a tradition to maintain. To complete the picture two other points need mention—common worship and participation in the same games. Every college has attached to it a chapel where the members partake in the same worship, listening to the same sermon from a senior fellow, and a common room where the members gather together and talk to their hearts

content over their pipes. Athletic grounds where games of every description are played are a feature of every college, while the boats owned by the college in which the members of the college compete among themselves and with other colleges provide a great attraction. Thus, then, in these colleges which really make up the University, although they are self-governing institutions independent of the University and of external control, there is a sort of domestic life which brings every member into close touch with every other, and helps to produce a spirit of comradeship, an *esprit de corps*. The value of the system is that it affords unique opportunities for that free and unrestricted social intercourse necessary for the full and harmonious development of man who is essentially a social being. No man in a college, in a domestic gathering like this, need live unto himself, trying to erect himself above his fellows. Members of every college partake in the larger life of the University to which every institution is attached. The University and the colleges combine in watching over the moral, material and intellectual welfare of the students.

Provision of opportunities for common living could not exhaust the function of a University. For the cultivation of the mind, the feeding of the intellect has, after all, to be recognised as a fundamental function of any true University. Here again the value of that intimate personal contact

between pupils and teachers, which has already been emphasised as the life-blood of all true University education, is nowhere more fully recognised and practised than in the older Universities of England. All education is a social process. This is recognised in tutorial system which seeks to correct the deficiency of the organised mass instruction. In its purest form it is a *tete-a-tete* dialogue between tutor and pupil for an hour. Generations of Oxford men have testified to the educative value of the weekly conversations over the essay the tutor has set the previous week.

It has been said of Oxford and Cambridge that in their essence "they are simply the opportunity for a three fold development, physical, mental and ethical. The three key-notes of their life are general and continual participation in athletics, the development of the power to think rather than the acquisition of knowledge, an appreciation of the finer things of life and a contempt for anything that is not fair play".

No apology is required for having considered the several aspects of University life in Oxford. For the conception of an ideal University at the present time is determined largely, if not entirely, by the example of Oxford and Cambridge.

A true University should quicken the intellectual life of the community which it serves, and raise the whole level of its culture and tone. Men of genius

may not be often produced by a University, for genius is a law unto itself, but culture and character and the spirit of free inquiry should be promoted by any University worth the name.

No better words could be found with which to conclude this brief sketch than those of Chaucer, describing the 'CLERK OF OXENFORD'.

Of studie tok he most cure and most hede.
Noght o word spak he more than was nede.
And that was seyð in form and reverence
And short and quik, and ful of hy sentence.
Souning in moral vertu was his speche.
And gladly wolde he lerne and gladly teche.

THE SCHOOL AND THE SCHOOL BOY.

*By B. Mukherjee, M. A., B. L. (Cal),
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The school with us has been an age long institution. The ever changing history of the human race all over the world has also led to an ever changing conception of the functions and duties of the school on the one hand and of the results and benefits of schooling for the younger generation on the other. Whatever may have been the trend of these changes, the one dominant note running throughout the past and also very much marked in the present day is that the school is an institution primarily for the purpose of the enlargement of the experience of the young in the light of the parent community's traditions and past progress.

This is the most liberal and uncontroversial statement of the school work, though in recent years educational literature has been full of many a controversial issue centering round the functions of the school. There are writers who have discussed and are discussing "what is and what might be ". Conceptions of the relation between the child's freedom on the one hand and social conventions on the other and liberal education and vocational training and a crowd of such apparently conflicting purposes have very much coloured the real aim and objective the school stands for.

Whatever the protagonists of different conceptions of the school's proper worth and value might stand up for, between the competing claims of Politics and Sociology, Vocation and Religion, Study and Leisure Hour pursuits, Work and Play, all clamouring for prominent places in the school programme, the best course, as indicated long ago in the past by the sage of Greece, is the acceptance of the golden mean, the striking out of a balance between all these and acting upon a compromise. The whole issue is that the day is gone by when any single and complete scheme of work for the school, deduced from any single and complete system of ethical, moral, social and religious code of life, setting out some form of noble ideal for humanity by itself can take the place of the school's work, in these days of an ever increasing variety of human functions characterising the modern world. The school is not the special preserve for any one virtue or acquirement dispensing any one form of special cult. Its true place and function is in the life of the community which it should represent and improve. It must increase its hold on the affections of the community standing side by side with the market and the temple or mosque and teach for life not for school merely. The school, should, it is said, lay down the law at once and indicate what conduct of life and standards of taste are to be accepted and followed by the younger generation. It is here that the determination of a common path between mutually differing principles and ways of life and behaviour confounds

the best of thinkers. It is here again that a sharp difference in educational practice and method reveals itself. Individual liberty tends to stand opposed to social control, tradition to progress and convention to freedom. Examples of differing ideals have not been lacking in India, in the form of types of schools that have of recent years sprung into existence. Hardwar and Bolpur, Sabarmati and Moga are but a few instances. Space forbids the delineation of the school fully in all its aspects of work and activity, but the hold of the past and the problem of the present must be blended harmoniously in the school and that is what has been spoken of as the compromise which the modern school must offer. This spirit of compromise and the form it should take depends on the bold bids for experiments which should be made with the ardour, devotion and faith of a missionary and not for the glamour and the cheap notoriety of trying an experiment.

Whatever the line of the experimentation, one thing stands out clear and that is the child. The school, it must be remembered, is meant for the child and not the child for the school, and the realisation of any ideal, however good, can come only through the wide and general prevalence of individual experiments, and, later, the garnering of the results of such experiments pursued wholeheartedly and devotedly in the cause of true education and not for the personal glorification of individual experimenters.

As for the main factor, then, for consideration in the school viz. the school child, the things that matter for him are power and skill. New Education does not believe that knowledge is power but that the child is power; attainments ~~only~~ should not be the end of the pupil's school education, such an end should never be placed above power. There can be no loss in attainment if power comes. A short reference to any of the subjects of study taught to the pupil at school will clear the matter up. Take literature, for example. It is vaccination that we practise on our pupils in the common type of literature teaching which prevails; we give a mild attack of the disease, so to say, with a view as if the child should never have a relapse of it. In other words, we run after the petty attainment ideal, whereas the process should be one of impregnation so that the child mind might form the seed bed as it were for the germination of powers that will later bud forth and come out as the efflorescence of literary activities.

Space forbids any more detailed suggestions than this that the schools must work out in the forge of experiment and experience the destinies of those entrusted to them and that they must always remember that the prime factor in the educative process is the child—a psychophysical organism. The child is body-mind. Where the Old Education laid down with rigidity "you cannot grow a child's body, you cannot grow a child's mind" and cherished its pet

theory "knowledge is power." New Education seeks to establish itself on a paradox--"you can grow the child's mind." Suffice it to say that the school stunts the child's growth, deprives him of the right to grow by coming to his assistance at every turn and anticipating healthy effort on his part. The supreme aim is not storing the mind only but the development of power and skill which make for life and growth.

Such a view of child-efficiency and child-development to be achieved at school demands, as Dr. N. Murray Butler of the Columbia University points out, that the school must secure to its pupils—

- (i) correctness and precision in the use of the mother-tongue;
- (ii) refined and gentle manners;
- (iii) sound standards of appreciation of beauty and worth, and a character formed on those standards;
- (iv) the practice and habit of reflection;
- (v) efficiency or the power to do things.

And to these must be added a sixth requisite which the school pupil must have as a result of schooling viz. self-respect. If the pupils make the most of their school life, they can, as His Excellency Sir Hugh Stephenson pointed out in his address at the Prize giving ceremony at the Patna Collegiate School (January 23, 1930), be all self-respecting persons in the proper sense of the

term. The school in the words of His Excellency "is the rallying point in after-life" more than the university. On the good tone of a school depends the future upbringing of the school pupil, and what is this school tone? As His Excellency aptly observed "It is nothing more or less than the mass consciousness of boys". But this subconscious feeling of self-respect must be on the right lines in order that the tone be good and must not degenerate, in the words of Sir Hugh "into a false inflated spirit of petty dignity".

The saying "The child of to day is the citizen of to-morrow" will not remain a saying only in India if our pupils could be made to tread while at school the sixfold path laid down above.

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UNIVERSITY EDUCATION.

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Outline:—Meaning and importance of university education—Indian universities; Ancient and modern—Aim of university education—effect upon students—Professors and their place in universities—the right atmosphere—residential and affiliating types—method and nature of instruction—professional education—university education not meant for all—undue importance given to success at examinations—High level of efficiency necessary in university education.

1. Education is one of the most important things in life and society, for on it is based the welfare of every individual and every nation. Health and wealth, power and efficiency, arts and sciences, in fact, all things that go to the making of a nation depend on education, so that we can well call it the source of all prosperity and advancement. It is, however, customary to distinguish between its lower and higher stages, dividing the former into Primary and Secondary, and calling the latter University Education, by which we mean the highest form of education imparted to its men and women by any nation or country. In order to

gain this end all civilised countries have established seats of learning where learned men, who are specialists in their subjects, are brought together in order to impart knowledge to others and to carry on further research and investigation themselves. Such seats of learning are called Universities, which name suits them admirably owing to the fact that *all* branches of learning are included within their scope.

2. It would be wrong to think that universities are new to this country, for they were not unknown in ancient India. We read of several very famous seats of learning flourishing at different stages of the history of our land, such as, the universities of Takshasila (Taxila), Vikramasila, Nalanda, etc. Learned men from all parts of the eastern world assembled at these institutions and taught students, who also came from distant places, the universities being mainly residential. The history of European Universities, however, begins much later, Italy being the first to establish seats of learning of the modern type, France, England, and Germany coming after her. The modern universities of India are, of course, all modelled upon European, especially English universities.

3. A university has high and noble functions to fulfil. To develop the latent potentialities of the youngmen of a nation, to evolve all that is best in them, to bring them into touch with the best

things that have been done or said in the world, to make them acquainted with eternal truths that surround us and shape our destinies, to impart culture to them in its widest and sublimest aspects, may well be considered to be some of the sacred duties undertaken by a university. It is with this idea that scope is given to the teaching of as many subjects as possible, for such a curriculum not only makes the outlook of a university comprehensive and true to its name, but also makes room for students with different tastes and aptitudes. Thus, Literature, History, Philosophy, Economics, Classics, Mathematics, Physics, Chemistry, etc., combine to place the student in an atmosphere of pure learning, where he can have his choice and his fill. This atmosphere, again, forms certain tastes and, incidentally, certain habits in the student, which give him a distinct culture, character and philosophic vision of life. Such a student is bound to be a worthy citizen, ready to work for social and national welfare, and, as such an asset to the nation. Individuals thus receiving education at universities serve to influence the nation as a whole, their culture and refinement being ultimately shared by the latter. Hence it is that, though it is never possible for all men to go up for higher education, it is essential to the well-being of a nation that a good number do always take to it.

4. These noble objects that a university sets before it, however, can only be attained by bringing

together a band of thinkers and learned men at each place, who will not only impart knowledge, but will also be devoted to life-long investigation and research. In fact, it is these who form the real university and who, with suitable libraries and laboratories, make it a rich soil for the nourishment of young minds. Their importance, therefore cannot be exaggerated, for while students move about doing their work, they unconsciously imbibe the refining influence of the character and achievements of their professors. For these reasons it should be the aim of every university to see that an atmosphere of perfect freedom and intimacy exists between the teachers and the taught, for without it is apt to degenerate into a lifeless and uninspiring machine of instruction, as is the case with most of our Indian universities, which lack both men of the right stamp as also the right atmosphere. When, however this right atmosphere is attained, not otherwise, it is good to have a residential type of university, for then students can grow up more vigorously in an environment of culture and learning. The affiliating type of university, again, has advantages of its own, such as affording opportunities to a larger number to reach a certain standard in education. It is however, unnecessary to insist on a purely residential or a purely affiliating type, as is so often done, for it seems that all universities should be a combination of both these.

5. The method pursued in universities is that of students meeting the teachers at appointed hours for attending "lectures" and supplementing these latter by working in the library or the laboratory. Students are required to submit to examinations at stated intervals, usually two years, success at such examinations being the passport to more advanced studies. Ordinarily four years are required to take the Bachelor's Degree and about two years more for the Master's. Subjects which are usually included in the university syllabus have already been mentioned, and it needs only to be added that emphasis is always laid on their "pure", rather than "applied" aspects. We have, indeed, seen that the main function of a university is to encourage the pursuit of knowledge for its own sake, yet it is being found necessary more and more to introduce branches of study, such as, Medicine, Engineering, etc., which would help young men to qualify themselves for some means of livelihood. The question as to how far a university can make room for professional instruction is as yet a debatable one, but it seems to be an accepted principle that to draw larger numbers to universities some such compromise will have to be made, so that while preparing themselves for their calling in life, students might also get the opportunity of having a taste of culture and learning in their purest form.

6. University education presupposes the primary and secondary stages, for without a thorough preparatory grounding no good can be expected to come

of higher education. It is only when a student has passed creditably through the earlier stages that he can be said to have qualified for the higher. This shows that it is meant not for all, but only for those who, without expressly thinking of pecuniary gain, want to acquire knowledge for the sake of knowledge alone and have also the capacity to do so. The most unfortunate part of the history of education in our country is that university qualifications have come to possess a purely commercial value, with the result that we think not so much of the knowledge that we acquire, as we do of the pecuniary gain attending it. Thus, the importance of learning in its truest sense is lost sight of, while the university becomes nothing better than a means to lucrative professions. Judged by this criterion, success or failure at university examinations is accepted as the test of a student's merit or want of it, than which nothing could be more wrong or misleading. In fact, success in life and success at a university examination are two entirely different things, and one does not necessarily mean the other. Indeed, it may very often mean something just the opposite. The too frequent cases of young men vainly hammering at the doors of a university, thinking that unless they pass examinations their life would be a failure, should be considered as nothing better than a huge economic waste. Young men who feel that they have, or who are found to have, other aptitudes than that of receiving university training, should lose no

time in devoting their energies to other channels of activity where they can make themselves more useful.

7. Enough has been said to prove that education is the mainstay of a country's prosperity, for as our health and character depend on the nature and quality of the food we take, so the character and welfare of a nation depend on the character and quality of the education imparted to it. Hence it is easy to see that no effort should be spared to maintain university education at a high level of efficiency and that in a question so vital to a nation it is worth making the greatest sacrifices.

THE EDUCATION OF INDIAN GIRLS

By

Dr. Annie Besant.

One of the first things done by Countess Wachtmeister and myself, when we came to India in 1893, was to concern ourselves with the question of the education of girls. But many thoughtful Indians begged us to wait until we had secured the confidence of the Hindu community, so that no suspicion could arise with regard to our objects. The unhappy perversion of an Indian lady had shaken the confidence of the Hindu public with respect to girl's education, and they feared Christian proselytising under the garb of interest in education. The advice seemed sound and we accepted it.

Many years have passed since then, and we may truly say that the confidence of the Hindu public in the purity of our aims and the straightforwardness of our actions has been won and an unqualified approval of the scheme I had submitted is expressed. It seems time, therefore to give this scheme a wider publicity, and, if it be acceptable, as it seems to a large number of Hindus, then to let it serve as the basis of a national movement for the education of girls. It is already being followed in many girls' schools, carried on by Lodges of the Theosophical Society.

The national movement for girls' education must be on national lines; it must accept the general Hindu conceptions of woman's place in the national life, not the dwarfed modern view but the ancient ideal. It must see in the woman the mother and the wife, or, as in some cases, the learned and pious ascetic, the *Brahmavadini* of older days. It cannot see in her the rival and competitor of man in all forms of outside and public employment, as woman, under different economic conditions, is coming to be, more and more, in the west. The West must work out in its own way the artificial problem which has been created there as to the relation of the sexes. The East has not to face that problem, and the lines of western female education are not suitable for the education of eastern girls. There may be exceptional cases, and when parents wish their daughters to follow the same course of education as their sons, they can readily secure for them that which they desire. But the national movement for the education of girls must be one which meets the national needs, and India needs nobly trained wives and mothers, wise and tender rulers of the young, helpful counsellors of their husbands, skilled nurses of the sick, rather than girl graduates, educated for the learned professions.

Let us, then, put down in order the essentials of the education which is desirable for Indian girls.

RELIGIOUS AND MORAL EDUCATION.

Every girl must be taught the fundamental doctrines of her religion, in a clear, simple and rational method. The Sanatana Dharma Series I and II, in the vernaculars, will suit Hindu girls as well as Hindu boys, and girls thoroughly grounded in these will be able to study the Advanced Text Book after leaving school, as they are not likely to remain there, to an age fit for such study. The Mahabharata and Ramayana, in the vernaculars, should be read by all Hindi-knowing girls. To this should be added the teaching of hymns in the vernacular and stotras in Sanskrit, as well as the committal to memory of many beautiful passages from the Bhagbat Gita, the Hamsa Gita, the Anugita, and other suitable works. They should be taught to worship, and simple plain explanations of the worship followed should be given and, while the devotion so natural to an Indian woman should be cultured, an intelligent understanding should be added to it, and a pure and enlightened faith, their natural heritage, should be encouraged in them. Where any girl shows capacity for deeper thought, philosophical studies and explanations should not be withheld from her. So that opportunity may be afforded for the re-appearance of the type of which Maitrey and Gargi and the woman signers of the Vedas were shining examples. Girls belonging to the Islamic and Zoroastrain faiths should be similarly instructed, the books of their respective religions taking the place of the Hindu works named above.

There is an abundant wealth of beautiful devotional verse in Persian, to culture and elevate the mind of the Muslim girl, to whom also should be opened to stores of Arabic learning. The Zoroastrian has also ample sacred treasures for the instruction of his girls, and can utilise selections from the Avesta, Pahlavi and Persia. I do not know if there is much available vernacular literature in these faiths in southern India, but in northern India Urdu literature for the girls of Islam is not lacking.

II. LITERARY EDUCATION.

A sound literary knowledge of the vernacular should be given, both in reading and writing. Vernacular literature, in Hindi, Urdu, Bengali, Marathi, Gujrati, Telugu and Tamil, is sufficiently rich in original works and translations to give full scope for study, and to offer a store of enjoyment for the leisure hours of later life. A colloquial knowledge of some vernacular other than her own would be useful to a girl, if time would allow of the learning. A classical language, Sanskrit or Arabic or Persian according to the girl's religion, should be learned sufficiently to read with pleasure the noble literature contained therein, and the quick Indian girl will readily master sufficient of one of these tongues to prove a never-failing delight to her in her womanhood, and to listen with intelligent pleasure to the reading of her husband as he enjoys the master-pieces of the great writers. Indian history and Indian geography should be thoroughly taught, and reading-books should be

provided consisting of stories of all the sweetest and strongest women in Indian story, so that the girls may feel inspired by these noblest type of womanhood as compelling ideals, and may have before them these glorious proofs of the heights to which Indian women have climbed. The very narrowness of their present lives, their triviality and frivolity, render the more necessary the presentation to them of a broad and splendid type as a model for their uplifting, and their minds will be thus widened and their ideas enlarged, at the same time that they will be led along lines purely national and in consonance with immemorial ideals. If the westernising, in a bad sense, of Indian men be undesirable, still more undesirable is such westernising of Indian women; the world cannot afford to lose the pure, lofty, tender and yet strong type of Indian womanhood. It is desirable, also, seeing how much English thought is dominating the minds of the men, and how many sympathetic English women seek to know their Indian sisters, that the girls should learn English, and have thus opened to them the world of thought outside India; in later life they may make many a pleasant excursion into that world in the company of their husbands, and the larger horizon will interest without injuring.

III. SCIENTIFIC EDUCATION.

Nothing is more necessary to the Indian wife and mother, ruler often of a household that is a little village, than a knowledge of sanitary laws, of the value of food-stuffs, of nursing the sick, of simple

medicines, of "first aid" in accidents, of cookery of the more delicate kind, of household management, and the keeping of accounts. The hygiene of the household should be thoroughly taught, the value of fresh air, sunlight, and scrupulous cleanliness—these were, indeed, thoroughly understood and practised by elder generation, and must still, if learned in the school-room, find their field of practice in the home, but the latest generation seems to be in all this far behind its grandmothers. Essential again is a knowledge of the value of food-stuffs, and of their effects on the body in the building of muscular, nervous and fatty tissues, of their stimulative or nutrient qualities. Some knowledge of simple medicines is needed by every mother, that she may not be incessantly calling in a doctor; she should also be able to deal with accidental injuries, completely with slight ones, and sufficiently with serious ones to prevent loss of life while awaiting the surgeon's coming; simple nursing every girl should learn, and the importance of accuracy in observing directions, keeping fixed hours for food and medicine etc. Sufficient arithmetic should be learned for all household purposes, for quick and accurate calculation of quantities and prices, and the keeping of accounts. A knowledge of cookery has always been part of the education of the Indian housewife, and this should still have its place in education, or there will be little comfort in the house for husband and children. The Indian cook—like cooks in other countries—does his work all the better if the housemother is able to supervise and correct.

VI. ARTISTIC EDUCATION.

Instruction in some art should form part of education for a girl, so that leisure in later life may be pleasantly and adequately filled, instead of being wasted in gossip and frivolity. South India is leading the way in musical education and the prejudice against it is disappearing. The singing of stotras to an accompaniment on the Vina, or other instruments is a refining and delightful art in which the girls take the greatest pleasure, and one which enables them to add greatly to the charm of home. Drawing and painting are arts in which some find delight, and their left fingers readily learn exquisite artistic embroidery and needle work of all kinds. Needless to say that all should learn sewing, darning and the cutting out of such made garments as are used in their district. In all of these, the natural taste of the pupil should be the guide to the selection of the art, though almost all probably, will take part in singing.

V. PHYSICAL EDUCATION.

The training and strengthening of the bodies of the future mothers must not be left out of sight and to this end, physical exercises of a suitable kind should form part of the school curriculum. In southern India, the girls are very fond of exercises in which they move to the sound of their own songs, performing often complicated exercises, in some of which patterns are woven and unwoven in coloured threads attached to a centre high overhead, the end of the thread being held by the girls, whose evolutions make and unmake the

pattern. Other exercises somewhat resemble the well-known "Swedish exercises," and all these are good, and there are games which give exercise of a pleasant and active kind. These conduce to the health of the young bodies, and give grace of movement, removing all awkwardness. Nothing is prettier than to see a group of girls moving gracefully to the sound of their own young voices, in and out, in mazy evolutions, with clapping of soft palms or clash of light playing sticks. The lack of physical exercise leads to many chronic ailments in womanhood and to premature old age.

Such is an outline of the education which would, it seems to me, prove adequate to the needs of the young daughters of India, and would train them up into useful and cultured women, heads of happy households, "lights of the home."

There will always be some exceptional girls who need, for the due evolution of their faculties, a more profound and a wider education and these must be helped to what they need as individuals, each on her own line. Such girls may be born into India in order to restore to her the learned women of the past, and to place again in her diadem the long-lost pearl of lofty female intelligence. It is not for any to thwart them in their upward climbing or to place unnecessary obstacles in their path.

Of this we may be sure, that Indian greatness will not return until Indian womanhood obtains a

larger, freer and fuller life, for largely in the hands of Indian women must lie the redemption of India. The wife inspires or retards the husband; the mother makes or mars the child. The power of women to uplift or debase man is practically unlimited, and man and woman must walk forward hand-in-hand to the raising of India, else will she never be raised at all. The battle for the religious and moral education of boys is won, although the victory has still to be made effective all over India. The battle for the education of girls is just beginning, and may Ishvara bless those who are the vanguard, and beneficent Powers enlighten their minds; and make strong their hearts.

EDUCATION AND UNEMPLOYMENT

By Dr. S. K. Banerjee, M.A., Ph.D.,

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Education must have been originally sought purely for its own sake and without an eye to securing employment. The ancient philosophers of India or Greece, Valmiki in his hermitage or Diogenes in his tub could never have looked upon education as a means of earning their bread. But before long, as society grew more complex and the management of its affairs increasingly difficult, the greater fitness of educated people to run the business of the state came to be more and more clearly recognised. And very soon educated people came to regard the service of the state as their just and legitimate right and undertook special courses of instruction to qualify themselves for special posts. This tendency has been sharply accentuated by the highly efficient system of administration introduced in India by the British which naturally insisted upon a high standard of ability and intelligence on the part of its officers, and provided an opening for the best brains of the country. And the final results of such a state of things has been that a disinterested love of culture has been thrust more and more completely into the shade and education now tends to be normally looked upon as a bread-earning device.

But it is easier to raise expectations than to fulfil them. The opportunities offered by education under the British Government were seized upon with such zest and avidity that very soon the supply outran the demand in an alarming manner. Every young man of any parts, either dazzled by the glamour that rests upon the high offices of the state or tempted by the prospect of earning an easy and secure competence, forsook the older crafts, forswore the more difficult and uncertain ways of trade and commerce and began to flock in an ever-increasing multitude round the comparatively few posts that Government or private agencies had to offer. For a time a university degree operated like an "open-sesame" spell in throwing open every avenue to the fortunate possessor of it, and great was the crowd that collected before the portals of our seats of learning. The new openings created by the spread of education and the organisation of a complex administrative system were fondly believed to be like perennial streams that would never run dry; and the very basic crafts and trades of the country were neglected or surrendered without compunction to alien hands in this new craze for job-hunting. For a time the excess number tended to overflow into the beds of the so-called independent professions, specially those of Law and Medicine; but even these have now been filled up almost to the point of over-flowing. And a blank prospect faces tens of thousands of our young men who are entering

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the world after the completion of their university education. Thus the disastrous effects of a thoughtless concentration of all available talent into a single channel have made themselves tragically apparent.

But the entire blame for this dead-lock does not rest upon our young men and their guardians. A normally prosperous and productive country should have offered a wider opening to the children of the soil than India is doing at the present moment. After all it is the general prosperity of the country that is reflected in the state of the services and the independent professions; and if these latter languish, it is due to the fact that the people are too poor to offer a decent salary to their employees or to maintain the followers of the independent professions in a tolerable competence. The same truth is brought home to us when we are adventurous enough to leave the beaten track and venture into trade or business on our own account. There is a blighting influence in the atmosphere which reacts very unfavourably upon individual initiative in these respects. After all, world-forces are too strong to be combated against by private individuals, and what is wanted is a change, not merely of individual temper but of the state's policy as well.

There is a general agreement as to the existence of the evil of unemployment. There is hardly the same unanimity with respect to the indication of the

remedy. The best brains of the country are being exercised over the problem, but the evil is too deep-rooted to admit of an easy eradication. On the one hand, there must be a radical change in the tone and temper of our people; they must give up their aversion to manual labour and small-scale trades, and cultivate the business-mentality as assiduously as they can. They must cease to be book-worms and become practical people wide-awake to the working of economic forces. They must explore to the full the hidden treasures of the soil and fix their faith in a scientific and intensive system of agriculture. At the same time a facile recommendation to take to the plough or to the spinning-wheel without the creation of a favourable environment in which they can thrive well, inevitably leads to the wrecking of hope and the consequent deepening of the sense of despair. Precepts like that have a moral and educative rather than an economic value; the harvest that they promise cannot be reaped and garnered within an appreciably short period. What is wanted is not these temporary and sentimental palliatives, but a carefully thought-out plan having behind it both the enthusiastic acceptance of the people and the whole-hearted backing of the Government. The mere opening of a few hitherto close preserves may go some way in easing the situation but cannot certainly reach down to the root of the evil, for a whole nation cannot live upon service alone; what is of more importance is the creation

of an atmosphere in which individual enterprise will be encouraged to assert itself with profitable results and build up secure trade and commerce, the fruits of which will be shared by the entire community; and for the attainment of a happy consummation like this, the Government must join hands with the people in a spirit of true sympathy and comradeship.

ADULT EDUCATION.

*By Mr. M. V. Apte, Hony. Secretary,
Adult Education League, Poona.*

The problem of illiteracy in India is stupendous in its magnitude. It is really humiliating that the percentage of literates in India does not reach even five in a hundred, while the percentage of illiterates amongst the most forward nations of the world—England, Germany, America, Switzerland and Italy does not reach that tiny figure. Even the most backward and retrograde Russia has, within recent years, outstripped human expectations in the promulgation of education. Why is it that these countries are in the vanguard and India holds its rank in the rear line ? In Russia, Cinema is under the control of the Education Minister. What is its ultimate significance ? Visualisation machinery is used for the diffusion of education. The whole educational policy gets the most effective urge. Henry Ford is ceaselessly trying to apply scientific principles to mass production. He is educating his labourers. The Adult Education League seeks to apply Artistic and Aesthetic principles for the diffusion of mass education. The object may appear grandiose in conception and impossible of achievement to timorous people, but it is pretty fairly simple in its details

and though the League has not with it the resources of a Ford or a Rockefeller or a Carnegie, it hopes to try to achieve its objects with your willing co-operation.

WHAT IS EDUCATION ?

Reading and writing do not constitute education. They are only a means to an end. Rightly employed, they increase cultural value. The main aim of education is to develop the intellectual and receptive faculties, with a view to adopt a higher and cultural standard of living. A taste for reading and an ability to express one's thoughts clearly, lucidly and accurately, form the basic requirements of intellectual culture and social well-being. And these are without doubt inculcated best by means of the visual method of instruction, which appeals to mental faculties, the eye and the ear. Education by pictures is the most assimilative and impressive form of disseminating knowledge in impressionable minds. The appeal lies to the most receptive of all faculties, the perceptive faculty. Pictures appeal to the human beings of all calibre, of different environments, whatever may be their language of expression. It compels the attention of the beasts; it attracts the notice of the birds. To wit, the famous anecdote of the immortal Aesop has a definite moral, educative and publicity value.

Literacy amongst the males in India is estimated at about 72 per 1000; while literacy amongst the females is reckoned at about 18 per

1000. Hardly 5 p. c. of the thirty-three crores can be said to be literate. For the purposes of these figures literacy means a moderate ability for reading and writing. The expenditure on education is infinitesimal as compared with the other items of expenditure in a provincial as well as in the Central Budget. The ignorance of the teeming masses, the workers and the peasants, is appalling. Children of a school-going age are loitering for want of adequate educational facilities. The dense ignorance of the Indian masses and the cry for political emancipation of the intellectual minority have been always arrogantly criticised by provocative propagandists. Catherine Mayo has made much out of it. The Earl of Birkenhead sought to make capital out of it. And to the utter humiliation of India, it still provides a stock argument to retrogressionists.

For the spread of education, we are dependent greatly on non-official agency and endeavours. Unless all adult peasants, labourers and farmers are impelled to read and write, nothing can be achieved. This urge can be created by means of the visualisation of novel ideas and cultural values. If we raise the cultural standard, the taste for education will doubtless follow. Adult Education supplies the key.

The league, therefore, appeals to all people without distinction of caste, creed or nationality, to render every assistance possible in the furtherance of its objects. There are several ways and avenues in

which you can assist, if you have the will. Intelligent and brainy people can supply original and arresting ideas for illustrating interesting subjects, in a novel, appealing or challenging manner. Able artists and publicists can depict or elucidate the ideas of specialists and assist in the diffusion of education. Rich Zamindars, noblemen, princes, and patrons can give munificent donation to further the objects of the League. Educational institutions would wish to purchase visualisation requisites which will enable the teachers to make the subjects taught interesting, entertaining and edifying. Volunteers can carry out recreative village propaganda in education, in villages in close proximity. The students can educate their peasant brethren during the vacations when they fail to understand how to spend their time profitably. Mill-owners can use the lantern slides to broadcast cultural ideas amongst their labourers. Skilled labour is in demand; and pictorial education is an efficacious method of creating unfailing interest. Every one can profitably employ the knowledge thus acquired, and it is hoped that the Adult Education League will be instrumental in adding to the sum-total of human happiness. With the spread of Adult Education, the League aspires to make every home, hearth and fireside healthy, happy and therefore contented.

VOLUNTEERS IN EDUCATION

India stands in need of an army of silent, unassuming but hardworking volunteers who can

utilise their leisure most profitably to the mother-land; and no object is dearer to the mother-land than the education of her children. The uplift of the masses is a very commendable object, though it may not be remunerative in rupee value. Even its modest achievement is worth aspiring; the diffusion of education amongst the masses of India, males and females, young and old, juveniles and adults, depressed and oppressed is the supreme and imperative need of India. Indian children are crying for education. Indian adults are demanding adequate educational facilities. Indian parents are weeping because the requisite facilities are not forthcoming and they eagerly await and will doubtlessly sympathetically respond if the lot of their children is made at least a whit better. What do you propose to do ?

It is at this juncture that the functions of the Adult Education League can be appreciated in their proper perspective. Its principal objective is to endeavour to stamp out illiteracy in India. Its ultimate end is to humanise education and thus to uplift the masses. With that object in view, it attempts to collect useful educative material suited to the needs of India, and fitted to provincial or local requirements, and adapted for visual instruction. Visual instruction is the cheapest, the most effective and the most impressive method of the diffusion of education.

With the benevolent co-operation of specialists and experts in different subjects, the League is in a position to undertake to supply within reasonable time beautiful lantern slides, black and white or brilliantly coloured, to different institutions throughout India on any subject of educational value. Foreigners may find the slides of considerable interest as the pictures illustrate the varied problems of India, political, social, economic, moral and educational. Visualisation of new ideas was the method adopted by the forerunners of the great co-operative movement in England and Germany. It proved of great value and efficacy, and America with its incalculable resources sought the assistance of the Cinema. But we must rest content with the Magic Lantern in view of the alarming poverty of India.

You will be interested to know that the Adult Education League has as its President, Mr. G. K. Devadhar, M, A., C. I. E., whose name is a household word in the homes of the afflicted masses of India. He is the President and the directing genius of the Servants of India Society founded by the Late lamented Gokhale. Gokhale's interest in the problem of free, compulsory and universal education was unfailing. He fought for the principle in the Imperial Legislative Council; he carried out a vigorous propaganda for the diffusion of free and compulsory primary education; he converted the

recalcitrant oppositionists who believed in the filtration of education to the ignorant masses through the intellectuals; but, he died without seeing its objects accomplished. The principle which he enunciated was ultimately recognised. The Adult Education League seeks to push forward the principles which Mr. Devadhar has imbued himself with at the feet of the Great Master. Mr. Devadhar's work for the poor, the down-trodden, and the humble is publicly known and widely appreciated. The relief offered to the suffering Indians in the Malabar, Sind and Gujrat are outstanding instances of his genial and humane personality. The League is one avenue of his multifarious activities. The League does not desire to seek patronage by overstating its objects; nor does it try to win favour by holding out illusory projects; it demands recognition on a dispassionate consideration of its sterling objects and concrete achievements.

IDEA OF A RURAL SCHOOL

By Mr. V. N. Ballal, M. A., Nagpur.

Rural population is steeped in ignorance. India is a rural country with her age-long rural civilization. She cannot attain her pristine glory in this age unless she becomes a nation of civilized farmers who form 90 per cent of her population. It is encouraging to note that this point forms the nucleus of the political philosophy of our country. No scheme of social regeneration is complete which does not take into consideration the absolute necessity of providing facilities at the very door of our ignorant and hence very immovable villagers of India. Progress is growth. No nation which turns a deaf ear to the sufferings of its numberless inhabitants can ever think of prospering and attaining the right position which it otherwise would hold in the comity of nations.

The Indian peasants are on the whole ignorant and hence unwilling to move along the rapid march of events. If this state of things is allowed to go on, our peasants would not only be left behind in the race, but they would fall an easy prey to the opposing forces set at work by hostile agencies. Education can remedy this evil. But it must be of the right sort. The education we are having in India is mainly urban. So from the point of view of the rural population it is practically useless. All education

in India ought, on the whole, to suit the needs of the peasantry of the country which "if destroyed can never be supplied".

Education fits a man to perform his duties ably and intelligently. For this, it is necessary that it is commensurate with the demands of life. Let, therefore, rural education be in harmony with the needs and problems of village life. It is evident that village life is quite distinct from city or town life. A Rural school must, for all practical purposes, start on a different footing. A Rural school, therefore, should take the following vital points into consideration :—

(1). The school is meant to prepare intelligent, patient and honest farmers.

(2). They are to be absorbed in agriculture which is the main problem of their life.

(3). The school should provide for such crafts and vocations as help agriculture.

(4). It should create an interest in the life in the villages.

With these points in view, I venture to put forward my scheme of a rural school. The course to be followed must cover a period of 9 to 10 years, four years for the primary training and the rest for the secondary training. By the time a boy attains the age of 15, he becomes a matriculate of the school, quite fitted, to some extent, to shoulder the

responsibility of life. Primary Training would include these subjects :—

(1). Vernacular—Reading, writing, conversation and passages from prose and poetry to be committed to memory.

(2). Arithmetic—Simple formulae and drawing of figures.

(3). Geography—Of the Province and India.

(4). Exercise and Drill—Gardening, cleaning cow-sheds etc.

(5). Spinning—as the only secondary occupation of the agriculturist.

The boys of the Primary classes are to be taken out every Saturday into the open field along with the teachers and the teachers should, by putting short and interesting questions, try to elicit answers from the small children and thus a permanent interest should be created for the natural life of the villages.

The Secondary or we might call it Higher Education should have these subjects in the curriculum :—

(1). Village Up-lift.

(2). Vernacular.—Prose and Poetry.

(3). History and Geography with special reference to the politics of the country.

(4). Vocational and Commercial Training.

(5). Agriculture and Cattle.

A little explanation of these subjects is, I think, quite necessary. Village up-lift would include the following :—

(i) Individual and Corporate cleanliness which would include the principles of Hygiene.

(ii) Principles of Village Panchayat.

(iii) Principles of Co-operative Credit Movement.

(iv) Drill and knowledge of the use of weapons of self-defence.

(v) First-Aid and a little knowledge of Indian Medicine.

In choosing Vernacular Text Books, emphasis shall have to be laid on their patriotic bent, standard, style and religious and moral training. History should be taught with an eye on the present condition of the country which is far from satisfactory.

* * *

Geography should be taught with special reference to the mineral resources of the country and to the abundant supply of these to meet the varied demands of the people. Civics should include a knowledge of the administration of the country and the principles of citizenship. Vocational and Commercial training would include the crafts of the families such as weaving, shoe-making, dairy and cattle breeding, carpentry, smithy, manufacturing of tiles and bricks, bamboo-plaiting, tailoring etc. In commercial

training there shall be *Sowkari* business—training in buying and selling goods in the markets. Each boy shall be required to study the practical part of his craft at his own home and would be given theory only in the School. Agriculture would include the knowledge of:—

- (1) Different types of land.
- (2) Maintenance of the soil.
- (3) Cultivation.
- (4) Water Problem—Wells and Canals.
- (5) Implements.

With respect to the cattle, the following things would have to be studied ;—

- (i) Good cattle.
- (ii) Their maintenance and breeding.
- (iii) Knowledge of cattle diseases and their remedies
- (iv) Different fodders and feeds and their properties.

Teachers will have to be trained in all these subjects and ought to be lovers of village life. The curriculum set out above, I think, covers the needs and problems of village life in India. Such of the promising boys as want to go for further qualifications must be allowed to go, provided they pass the intellectual tests enabling them for an entrance

into these institutions. But such a number would be very small and for that small number it would not be wise enough to circumscribe the scope of the course by putting the English language as one of the compulsory subjects. The course we have detailed above cannot be heavy, as the instruction shall be through the vernacular which would mostly facilitate work by saving time and energy. Those of us who have experience of teaching can well testify to the fact that teaching of a foreign language takes much of our time and thus robs our students of the knowledge of many subjects which are useful to them. This scheme is free from this drawback and if properly and systematically handled would produce results of far-reaching magnitude. The village reorganization which we all aim at, will come within our reach when we shall have educated men from amongst the village people to help us. Government would not object to such a scheme, the object of which is to make intelligent and patriotic farmers where ignorance has always stood in the way of several beneficial schemes of theirs being fruitful. I hope that both the public and the Government look at the scheme more sympathetically with a view to its practical beginning.

EDUCATION IN INDIA

By

Dr. Jagannath Choudhury, M.A., Ph. D. (Berlin)

“Learning is, in too many cases, but a foil to common sense, a substitute for true knowledge.”

—W. Hazlitt.

Unfolding of the whole man is the true essence of Education. To be of any real value to the individual, society or a nation, it must on no account neglect any side of human nature. The entire personality must be duly developed, trained and cared for, if anybody is to be called truly educated. Partial education is much more dangerous than no education—the former engenders only pedantry and superficiality of character and outlook. The vital need of every country which aspires to be great and prosperous, is to impart the right sort of education to her people, so that a country can boast of having worthy men and the best types of citizens, and India of to-day has got to realise it more than any other country. If India is to recapture her glorious past—great in thoughts and noble in deeds—if she is to revive her literature, philosophy, art and other departments of intellectual, social and civic life, if she is to regain her due place in the world commonwealth of nations, she must reorganise her present educational structure meant to look after the mental and physical needs of her people.

True education is creative. Its function is to construct new structures of thought, to formulate new principles, to show the universe in entirely new perspectives or, to say the least, to interpret the old in a new light and to give it a new meaning and significance. Any system of education which does not take into account this fundamental principle must be discarded. Education which is being imparted in India at the present day completely loses sight of this most important fact. It does not for a moment take into account that the pupil must be allowed room enough for the development of his own independent thinking, that his originality in every direction, however erroneous and quaint, must be allowed to develop in its own way. This method of education, as it appears from this, does not allow the student to learn for himself. Instead, it makes his mind a playground of all sorts of exotic ideas and conceptions which he cannot properly assimilate, and consequently finds insurmountable difficulties in putting them into any practical use. Power of creation, the faculty divine, is nipped in the bud; the poor scholar becomes a mere degenerated slave of ideas not his own and behaves like a blind man being led by others who have no clear vision themselves. Learning from foreign sources—books or from speeches of others—enfeebles all internal strength of thought which can only be kindled into a bright flame by letting the intellect see, examine and compare things for itself. Thought creative can only be called

into life if human reason comes into direct contact with what is before, around and about her and appeals to her passions, experiences and emotions intimately. The book-learning as is carried on now in India extensively, only promotes intellectual drudgery and makes the uninitiated scholars see with others' eyes and hear with others' ears, and not their own. As the power of creation is so mercilessly destroyed by the promoters of education in this country, is it any wonder that India is sadly poor in producing great thinkers and inventors ? How can a nation who "sees only the glimmering shadows of things reflected from the minds of others," and lives on and trades with other peoples' thoughts and feels proud about it, produce Shakespeares, Goethes, Kants, Bismarks, Newtons or the like. Intellectually cripple as India is through her own fault and neglect, it will be long before she will be able to throw away the crutch and impress her own thoughts and ideas in the pages of the history of the world.

It is clear from what I have said before that the present miserable state of affairs in India is due to the fact that with regard to Education, she is following entirely a wrong path. Instead of making the pupils see, think and judge for themselves, they are asked and in some cases compelled to do just as others have done before them. The purpose of education being to have a thorough knowledge of the world we live in and to make right judgment about it, it

will be quite beside the purpose if one is to start with the conceptions and judgments which others have made about it before and accept them as one's own. This is something like using the wrong end of the stick. This sort of mental training produces mostly a biased and even mistaken view of things. To avoid this, the educational institutions must in no case encourage their pupils to master foreign notions, however valuable, before they have examined and seen things for themselves. Training of young minds must start with direct perceptions and then gradually proceed to notions and judgments—and unless this procedure is followed, the mind becomes cramped by custom and authority and, for want of appropriate manipulation of notions and judgment learnt from others, becomes listless, torpid and unfit for the purpose of thought and action. Although preparation in schools must begin with a certain amount of collecting facts and datas, yet it too must be carried on systematically and according to a principle. The memory of the child is doubtless very elastic and can take in a lot of facts, still special care must be taken to avoid overtaxing his memory with an unnecessary amount of abstract notions and judgments. He must be allowed to memorise only just as much as is necessary to move his own thought and notion. The little scholar must always be put on guard, specially when he has left school and is on the threshold of entering university life, to form his own abstract notions and principles about things

and life only through direct perception, because it is only through such abstract notions and principles that he will be able to get a right perspective of things. He must be able to find "books in running brooks and philosophy in stones" through his own mental effort.

I think it would be quite fitting if I add a few words here on the most fundamental principles on which the educational institutions of some of the great western nations, who take a very keen interest in furthering the education of their people, are based. The educational institutions of Germany, France and England among those of western countries, are worthy of taking notice and even, in many cases, of imitation. The methods of education followed in these countries, specially in Germany and France, are to inculcate independent thinking by means of carrying out independent research work from the very start, instead of making young minds full of all sorts of unassimilated and unassimilable foreign notions and ideas. The process is further encouraged by giving entire freedom to the students to study anything they choose and the teachers to teach according to their own sweet will. Hence arises a love of study and a consequent development of intellect—free, healthy, strong and keen. Although Cambridge where I had the fortune or misfortune to study philosophy for about three years and Oxford—the two premier Universities of England—carry on the middle-aged method of

passing Examinations by an unhealthy process, still they give enough scope for the free and unhampered play of independent thought. In these universities both the tutor and the taught teach and learn for its own sake or simply for the love of it, because freedom of thought engenders such an attitude of mind as is helpful for the growth of mind and the growth of science as well. But alas! here in India the educational institutions being very bad imitations of foreign institutions and without having a tinge of originality in them, cannot help producing individuals intellectually crippled and decrepit. Love of learning sounds like Jargon in these temples of knowledge. The guardians of these temples without any spark of originality in them, intellectual drudges and cripples, all are like so many animals—mere vegetating. Ignorant and incapable they all are. What can they teach, how can they beget freedom of thought in others? The educational institutions of India I mention and mention with emphasis, are a mockery to the nation and the country.

Now what about the physical needs of the people specially of the youngmen of the country? Are they well looked after? The faulty system of Education in the schools and universities of India has produced such an unhealthy and morbid state of mind that the development of one's physique is considered a sheer waste of time. Whatever does not conduce to the passing of an examination is considered useless. The schools and universities in India are magnificent.

gathering places of brainless, weak, unhealthy human bodies. Who would not corroborate whole-heartedly the statements in Mother India about the students and student-life in India? Young men have not the time to look after their health because most of their time is taken up by bread-earning activities, may be the contention. But I say that they have not the will to do so. They don't know, they can't think how a beautiful and healthy body would look like. Enough for them if they can only get by heart an equation in statics and dynamics without understanding it and consequently these people suffer both from intellectual and physical dyspepsia. But it is not so in most of the western countries. Development of body takes as much of the attention of the young men there, as that of their mind. Those who know about the student-life in the English universities know it full well, that rather these university students would play a round of golf than be permanent invalids by heading the list in an examination. In Germany it is a pleasure to watch on beautiful summer-days boys and girls, old and young, throwing away the petty conventionalities of social and city life and enjoying themselves to the full—swimming, jumping, dancing, singing, playing, sporting throughout the length and breadth of the country where life and nature can be enjoyed to the best advantage—and youth movement is the outcome of this will to look "beautiful and healthy." They consider it as part of their education, although it is not contained in any prescribed university curriculum.

Although systematic education is necessary in other spheres of life, religious, social, political and moral—I would not like to go into them here. The educational institutions or the universities of a country being the training grounds for the production of the best type of man, anybody having a sound education in a sound university will possess the best equipments for solving any problem that would arise in any sphere of life. In these days, political revolutions are being carried on with the watch-word of 'Democracy of the proletariat,' a very fine word indeed. But no democracy can save the country—I sense in this cry, again another supremacy of a few dissatisfied power-loving people—unless the proletariat is well educated and knows his own interest. Before raising the empty cry—I mean specially in India—it is worth while first to establish sound universities and reshuffle the whole educational system with the help of the State if possible, or if not without it, and then introduce compulsory and inexpensive education as is done in Norwegian universities for the masses and give them every further facilities to develop their individualities in any possible direction. This is applicable more to India than any other country in the world. Let the watch word of the fight be, "Education for the proletariat" and with the help of true education the distorted moral, social, economic and religious values will be seen in their right perspectives and national regeneration will be based on a sound foundation.

FREE & COMPULSORY PRIMARY EDUCATION.

By

Babu Umakanta Mahapatra, B. A.,

Oriya Translator to Government, B. & O.

Spencer says—"The general problem which comprehends every special problem is the right ruling of conduct in all directions under all circumstances.—In what way to treat the body; in what way to treat the mind; in what way to manage our affairs; in what way to behave as a citizen; in what way to utilise those sources of happiness which nature supplies; how to use all our faculties to the greatest advantage of ourselves and others; how to live completely." Every well regulated state and society has got to solve this problem—the problem of the education—intellectual, moral and physical—of the children, and the welfare and otherwise of the state and the society depend upon how this problem is solved. Education is, therefore, the all-absorbing question and it rightly engages the attention of men with educational responsibilities and the statesman. The health of the mind of the people is as much the concern of the state and society as the health of their body and like wholesome food, pure water and air, so necessary for the health of the body, good and sound education is necessary for the health of the mind.

Since the true function of education is how to live completely, to enlarge the outlook and increase our usefulness as citizens, every child has a right to it and it is the duty of the society and state to provide such education not only in the interest of the children but in their own interest. Knowledge is the birth-right of man and whenever and wherever it has been denied dire consequences have followed. Ignorance of the people reacts on the state and society and it is not only a source of weakness to the state but a potent obstacle in the way of the development and progress of the society. Education, to be effective and useful, should not be confined to a few but should be widespread because difference in the mental development of the people is a great barrier to their social and political progress.

Primary education, as its importance demands, should be undertaken by the state. To provide equal opportunities and facilities and to make the benefits of education available to the rich and poor alike, it should be made free and compulsory. It is a controversial point whether the state should exercise only the function of overseer, director and regulator or bear the entire expense of primary education and by legislative enactments make it compulsory. In Japan, Holland, Spain, Germany and many other states of Europe the state has undertaken the entire burden of free and compulsory primary education and the result has been successful. However,

the resources of the state are not unlimited and in India especially, where diverse pressing demands have to be met by the state, the enlightened public should co-operate with the state in providing free primary education to the children and supplement the Government grant by private benefactions. In the beginning compulsion will be necessary because deep-rooted prejudices and ignorance have to be conquered, but as education spreads and its benefits are appreciated the demand for education will come from the people themselves and the state will be gradually relieved of its burden.

Different countries have different needs and education should be planned with reference to the peculiar needs of the people and the conditions of the country. It is generally seen that education to a large measure in this country is unproductive and useless and creates discontent. There is nothing wrong with education as such, but the fault lies with the system or method of education and the unsuitability of education to the condition of the people. The needs of the people of India and the condition of the country differ from those of Europe and America and education on European lines without regard to the Indian conditions will not be suitable. Again, the aim of primary education should be to develop in the children a certain skill, ability and aptitude and not to provide them with developed knowledge. It prepares the mind of the children to receive knowledge and fit them for vocational or secondary

and higher education. The curriculum of primary education should, therefore, be drawn up with due regard to the condition of the country and the needs of the people. Besides the 3 R's in which the children should be grounded, attention should be paid to broaden their outlook, to liberalise their mind. The mental attitude of the children should be set right and curiosity and eagerness to learn should be induced in them. In one word the children's mind should be made receptive.

The crying need of our country is qualified and competent teachers fit to undertake the heavy responsibility of training up the children properly. Very often owing to the ignorance of the teachers knowledge is placed before the children in a mechanical fashion and they are discouraged, with serious result to their development. A student cannot be educated by absorbing passively what the teachers can give, but can do so through his own activities if properly stimulated and directed by a sympathetic co-worker, the teacher. A teacher cannot successfully teach any subject until he has a definite and developed knowledge at his disposal. We demand such higher qualifications of the teachers, but it is to be regretted that the teaching profession in this country has not received the consideration that it should, and it is a common belief that any one with a little knowledge can be a teacher with the result that a large number of persons who would otherwise be failures, have

crept into the profession. The teachers themselves have to be taught the principles and method of teaching, and, in order to attract really competent men to the profession, better prospects than what obtain now, should be opened out to them. It will be bad economy to grudge expenditure on the teaching profession. The profession merits the consideration of the future nation-builders.

Primary education should not be theoretical and lop-sided, aiming merely at intellectual development as is generally done in our schools and colleges. It should be eminently practical and should be comprehensive enough to embrace the development of the body, mind and morals. Education has a two-fold value. It has a positive value in as much as it helps us to acquire knowledge, assimilate it and convert it into power. It develops the reasoning faculties and intellectual powers and helps us to appraise facts and events at their true value. It has also a negative use. It discards all that is false, base and ignoble, and provides remedies against most of the avoidable miseries of life—economical, social and political, which are due to our ignorance.

VOCATIONAL EDUCATION.

By

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- POINTS:—**(1) The aim of Vocational Education.
(2) Liberal education and Vocational education distinguished.
(3) Advantages of Vocational education.
(4) How and when it is imparted.
(5) Its importance in the West.
(6) Its neglect in India.
(7) The short-sightedness of those who decry it.

The aim of Vocational education is to prepare children of the working classes for a specific mode of earning as livelihood. Instruction in the past tended to be too "literary", that is to say, bookish and mechanical, with little or no bearing upon practical life. It is becoming more and more recognised that a purely bookish education fails in its purpose for that vast majority of men and women who have to live by handicrafts and non-literary pursuits. Schools having a distinct vocational bias are being opened and such subjects as weaving, spinning, tailoring, carpentry, wood-work, metal-work, book-binding, dyeing and painting are being included in the syllabus for instruction.

Vocational education is to be distinguished from liberal education which obtains in the ordinary schools. The latter has a cultural aim and gives the child a general fitness to grapple with all situations in life. It concerns itself chiefly with the cultivation of the mind, dispelling the darkness of ignorance by the ever-increasing light of knowledge. Vocational education, on the other hand, has a utilitarian aim and definitely sets out to train the pupil for a particular vocation or calling. It should not be confused with Manual Training which is of general educational value and finds a place in the ordinary school as a means of training the Hand and Eye. Vocational education is the direct teaching of trades and it is imparted to pupils after the completion of their school course, with a view to enable them to make their livelihood.

This system of education was advocated from very early times. Its advantages are many. It encourages boys and girls to look forward to earn their living by their own labour instead of seeking service as clerks. It teaches the dignity of labour and provides plenty of honest, independent work for those who would be otherwise idle and starving. It prepares the pupil for the life of an efficient, happy and self-respecting citizen, fostering in him a desire to work and to take an intelligent part in the general work of the

community. Finally, it awakens an interest in the industrial and agricultural resources of the country and helps to increase its material prosperity.

The manner in which real vocational training is imparted in the West, particularly in America, will be of great interest to us as indicating the lines on which it should proceed in our own country. At the end of the school course, such of the pupils as have no intention of going on for higher studies, are admitted into the pre-vocational classes where they are given the opportunity to choose the kind of work they would like to learn for their future vocations. There are vocational counsellors who make a scientific study of the natural gifts and capacities of the pupils and help them to make a wise selection of a trade or profession. The parents are also consulted in this matter. In the pre-vocational classes half the day is devoted to professional guidance and the other half to cultural subjects. The pupils remain here for two years and then go to a Trade school or Technical school to specialise in the work chosen. The Vocational schools offer a further course of two years. Much of the work is done in real work-shops and genuine factories. The instructors of vocational subjects are generally skilled mechanics who possess special educational and technical qualifications. A wide selection of arts, crafts and professions is offered in the vocational school. The following are some

of them—dress-making, millinery, metal-work, wood-work, carpentry, pottery, butter and cheese making, baking, book-binding, typing, printing, electric-wiring, art-weaving, trade-drawing, home-making, gardening, motor-car driving, oil and gas engine-driving, lace-work, mica-work, coir-work, blacksmith's work, etc. Vocational sea-schools are also opened for supplying the mercantile marine.

Vocational education has gained great importance in the West. In the United States, for instance, a law has been passed enacting that vocational education should be provided for all children who have completed the elementary school course, but who are not yet old enough to go out to work.

In our own country, however, this aspect of education has received but scant attention, inspite of the fact that there are millions of youths who have absolutely no training to enable them to earn their living. False ideals of life have deprived us of a higher level of industrial efficiency. Handicraft is looked upon as something socially inferior to day-long drudgery in office. Under the competitive conditions of modern life, the difficulty of obtaining suitable openings in clerical and non-technical avocations, has just opened the eyes of our people and a beginning has been made in the establishment of trade and technical schools. Much however remains to be done in this direction.

Vocational education is sometimes contemptuously called "the bread and butter" study. But a little thought will convince us that the matter cannot be flouted so lightly. It is a blunder to maintain that vocational training demands a deliberate neglect of all considerations of culture. Those who decry vocational education seem to be more alive to its possibilities for evil than its possibilities for good. There is nothing sordid or ignoble in the life of the man who wins his bread by honest labour. The duty of preparing our youths for such a life should rank among the highest functions of education.

THE IMPORTANCE OF RELIGIOUS INSTRUCTION IN SCHOOLS.

By

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"Know thyself," says Solon who was reputed to be the wisest man of Greece. "Be true to thyself" says Shakespeare. It is the duty of every one to understand the real nature of the true self and try to conform to the higher self in all his acts.

The object of all religions, properly understood, is one and the same, viz., to enable us to realise this true or higher self which is also called the soul. The soul is immaterial or spiritual and is substantially different from the physical body. The soul is identical with the purer or higher mind as distinct from the worldly or sensuous mind. It is the highest duty of all persons to try to realise and lead the life that is proper and natural for the soul.

Moral instruction certainly tends to purify the mind. But example has a stronger effect than precept. It is difficult to understand and perform properly one's duty under trying circumstances. That conduct is generally held to be good, which is an expression of the higher self. But it is easy to

advise another to be good but very difficult to make him understand what is really good and still more difficult to arouse in him an effective liking for moral life.

As a matter of fact no person can know himself, realise his higher self or be perfectly pure by instruction alone. To attain the purer or higher mind it is necessary to serve God. One who ignores his duty towards God can never be truly moral. It is possible to know God by His grace if we are sincerely anxious to know the truth. Real knowledge of our relationship with God is the product of religious training under instructors who are themselves perfectly pure of heart and spiritually enlightened.

A competent teacher of religion always exercises a most wholesome influence on the mind of a willing disciple by the force of his own living example. The effect of religious instruction is wholly determined by the character of the teacher. A hypocritical teacher who does not act up to his own instructions only communicates his own insincerity to his pupils and does them harm instead of good. So it is absolutely necessary to employ only those who possess real faith in God and pure morals, to instruct in the doctrine and practice of religion. There is no essential difference among truly religious persons as regards opinion or

conduct. No one is likely to be harmed, but on the contrary, all have a real chance of being benefited, by the instructions of a person who has actually realised his higher self. But it is very difficult to find such a person.

It is better to go without any religious instruction than to submit to receive it from those who are not themselves truly religious in conduct. Knowledge of the doctrines of religion without living faith and goodness makes one a hypocrite and fanatic.

If truly religious persons undertake to visit regularly the different educational institutions and live in the midst of students, from time to time, to afford them a chance of obtaining first-hand knowledge of the life actually led by themselves, and are vested with authority to regulate the entire life of the students, specifically placed under their guidance, a real beginning of effective religious training in public schools may be made. It may be left to the option of the guardian to accept for his ward this compulsory religious training under instructors carefully selected by the authorities. In ancient India the students were compelled to serve God or lead the life of a Brahmachari under such preceptors or gurus as were allowed a free hand in regulating every detail of the life of the student placed under their

charge, the latter retaining the right of renouncing a guru who fell short of the religious ideal in his own conduct. Purely secular education divorced from sound, all-round religious training under good spiritual preceptors, only serves to increase our worldliness and makes it more difficult for us to realise the higher self. The gravity of the danger of such God-less education is not properly understood now-a-days in India either by the school authorities or by the guardians of the students.

SCHOOL-TRIPS AND THEIR BENEFITS

By

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On a fine Sunday morning, the teacher takes out the boys to a distance in the open country. The boys are in their elements; they laugh, they jump, they play, they sing; they forget their stuffy class-rooms. They drown their worries of the book and the teacher in their mirth. They come face to face with Nature; they feel "at home" with her. They breathe pure, lively air; they feel fresh; they look gay. They seem to be young heroes out for their day's spoil. They come back home with a healthy fatigue. They gain energy and vigour; they lose nothing.

School-trips provide these young aspirants after manhood with an escape from their dull routine-work. In modern times they are a necessity. In India, the time is long past when students used to have their lessons in the open air. The preceptor was always aloof from the stale atmosphere of a village or a town and round him, his disciples assembled. Under modern conditions, education cannot be shifted out of the town. And yet to

make education all round, the confines of a school-building are not enough. Life has become complicated, means of livelihood difficult. The training obtained in the class-room is not adequate to meet the demands of keen competition. School-trips go a long way in providing the strength and material for a really perfect and successful career.

Education has to be carried on on sound psychological lines. It is the duty of every one, who takes up the profession of teaching young pupils, to find out, not only the individual inclinations of boys and girls, but also to evolve a system to fit into their common needs. The most important aspect of education is to create a healthy mind in the pupils, which is impossible unless a proper outlet is given for the tender feelings and undeveloped sentiments of youngsters. They have to be provided with diversions, salutary and yet innocent. Is there anything more efficient than school-trips, anything which combines instruction and diversion, exercise and rest ?

School-trips may be short or long; they must be frequent, short day-trips must be arranged every fortnight. Boys should be taken for the day's outing to short distances, into the open country, away from the din and bustle of the town. They may be taken to a hill-side, across a river. They may be taken for a canal or rivertrip of at least three hours' duration after which they should have their picnic. Let them

enjoy the glory of a picnic, let them pinch one another's share, let them fight for an extra sweet-meat. Longer trips should be taken every quarter of the year, to places of historical interest, to beauty spots of nature. The students must be allowed to feel strange and to lose themselves. When they find themselves again, we will find them brave, truer, more enduring and more straight-forward.

In the class-room, the boy is bored with the monotony of his work. He has very little leisure to think of others, to perceive his usefulness to others. He does not feel his attachment to his school-mates; he cannot. Let the student be out in company—the teacher keeping his kind eye of supervision at a distance. He understands co-operation and offers his voluntary assistance to anybody who needs it and at any place where it is wanted. He is ready to carry a part of the rations for the day; he is willing to shoulder a friend who stumbles against a stone and hurts his toe; nor is that all. School-room discipline is given a finishing touch in these trips. The outlook is widened; the point of view becomes broader. And yet, a sense of responsibility crops up unconsciously in each boy's mind. Freedom is given, but it never gets a chance to degenerate into license. Throughout the day, the boys see more and more of each other; imitation and emulation compel every student to bear himself well and to outshine others.

And physical exercise ! The Sun, the sky, the air, the walks, the greenness of the fields, do not these bring more health to the body and more strength to the mind ? A day's ramble in the open country puts more life, more vitality into a boy than a fortnight's loitering in a gymnasium. It is not a host of sinews and muscles we want, but a multitude of non-ailing children of good physique with a smile in their faces and an alertness in their movement. It is an adequate standard of physical fitness we look for in our boys' physique, which will pull them cheerily through the struggles of our existence.

Then there is that spirit of adventure, the natural outcome of boyish inquisitiveness to see every thing, to know every thing. This spirit of adventure is, more often than not, stifled in the school-room, not because the teacher does not understand its true value, but because he can not provide ample scope for its extension. School-trips open up a new realm before the eyes of the boys, where their fancy roams at pleasure. At least for a day, they turn out to be explorers in a country which is their own and yet which they do not know. Climbing a tree, clearing a hedge, crossing a rill, wading through the fields, these are the simple adventures the boys are thrilled with in the school-trips, these that excite humour and laughter amongst themselves. It is fun they want and that is what they get in their trips. These trips hasten the natural growth of the mind--the aim of all education.

A FEW WORDS ON THE IDEAL ASPECTS OF CIVIC LIFE

By

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A pure life, a spirit of selfless service, freedom with self-restraint, the will to do one's utmost to promote the highest social well-being, kindness to animals, and last but not the least, the cultivation of the pure affections which sweeten and sanctify men's homes—these and these alone make a city—worthy of being called "Civitas Dei"—The City of God.

THE group of words expressing ideas relating to religion and a religious disposition are sometimes rightly used in senses differing widely from their ordinary meaning. Cherished convictions, which men follow as guiding principles in life, are often spoken of as their "religion". The epithet "religious" has been applied to the effect produced upon the mind by the contemplation of a master-piece of art. Those who despise all aspirations after right living as incompatible with the most pressing needs of life, are unbelievers in a truer sense than those who accept no creed. Recognising the divine within and without us as entitled to acceptance and admiration, is true faith, though it may not come up to the level of religion in its

deepest sense. Those who feel impelled to make their life a ceaseless endeavour to lift society up to a higher moral level ought to form a brotherhood, knit together by the bonds of an inner fellowship surmounting the barriers of race and creed. The first step towards making a city worthy of being called Civitas Dei—"The City of God"—would be a union of men filled with a spirit of selfless service overcoming the prejudices and antipathies that create so many unhappy divisions in society, and helping to diffuse a purer atmosphere around them by their ways of living.

We are always talking and hearing people talk of freedom. Let us pause to reflect on an aspect of it which is commonly ignored. It does not mean domination over others, though it does mean resisting usurpation of unlawful authority. There can be no freedom without self-restraint. The most dreadful tyranny is that of the uncontrolled will. The ideal city is a city of people who know how to govern themselves and are ever alert in fulfilling their obligations to others. There can be no coercion in the kingdom of God, Who accepts no homage that is not rendered out of love, no service that is not prompted by fervent loyalty. The citizens of that kingdom exact nothing from others except the right to serve them and to sacrifice all their belongings for their sake. We cannot sincerely join in the prayer, "Thy kingdom come", unless

we strive to conform to that ideal. A city is poor indeed, its palaces are contemptible huts; the gorgeous costumes worn by their inmates are no better than rags if they are without that noble aspiration. It is not gold that makes wealth, nor high living that makes happiness. Ancient Greece knew no richer man than Socrates; and there is not a nobler mansion in America than the humble home of Emerson, which draws pilgrims from all parts of the world. What is freedom worth unless it brings with it the will to do one's utmost to promote the highest social well-being? Love is life. The universe sprang into being from love and is sustained by it. It alone can solve the knotty problems of civic life arising out of sectarian hatred and barbarian violence. The darkest pages of history are those which tell how men who have proclaimed the emancipation of the world to be their aim have turned the places where they lived into a very hell of lust and brutality. There are pages in the history of the French Revolution which one person could not read to another. What a commentary on the vaunted civilization of America are the tales of the fierce persecution of the Negroes we so often read. And our "untouchables" ! We note with interest that their position in society is to be one of the subjects of discussion at the Congress of Brahmins which meets at Benares. We are told that the question is to be handled in the light of the injunctions of the Shastras. Comments are needless. If a man's religion gives him a warrant for treating any of his

fellow-men with arrogant contempt, it has no claim to the allegiance of any rational being.

What a pity it is that in the land of Sakya Muni it should be necessary to remind men of the duty of kindness to animals! Those who are cruel to birds and beasts do not know what a source of sacred joy they deprive themselves of. The world abounds in springs of pure happiness, which are unlocked only to those whose love and sympathy flow freely forth to all beings about them. They not only rejoice as they watch the rejoicings of their fellow-men, they participate in the joy that finds expression in the warblings of birds, the sporting of fish in the water, the manifold forms of playful activity in which the creatures about us give vent to the joyousness of life. Should not the existence of a body like the society for the Prevention of Cruelty to Animals be rendered unnecessary by the growth of a strong public opinion against the infliction of pain on animals or insensibility to their sufferings? Is it chivalrous to tyrannise over those who are so weak and helpless? Is it humane to watch their anguish without seeking to alleviate it?

“He prayeth best, who loveth best
Both man and bird and beast,”

Can we truly rejoice in the beauty of plants and flowers without loving them? Tolstoi mourned the wretched lot of the Russian nobility, who did not once see the glory of the rising sun from year's end to year's

end. Is there any thing nobler in the poetry of Kalidasa than Sakuntala's touching farewell to the trees and plants of the hermitage of which she was taking leave for ever ?

Let us teach people to cultivate the pure affections which would bring them ever nearer to God day by day. And among these, the most potent are the sanctities of the domestic circle, which verily are a reflection of the joys of heaven. Where does the love of God unfold itself so nobly as in the love which sweetens and sanctifies the homes of men ? They are full to overflowing of "the love, and beauty, and delight," for which "there is no death nor change." If so often it is otherwise, it is because men have wandered far away from the paths that lead up to the sunlit height above the clouds.

WHAT INDIA MOST NEEDS TO-DAY.

By

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If one hesitates to give one's impression of present-day conditions, it will be still more rash to prophesy concerning the future. Yet this is in effect what one invites me to do when he asks me my judgment as to what India most needs to-day.

As a Christian I can give a very simple answer, and in this, if only he be allowed to define his terms, I am sure Mahatma Gandhi would agree with me. What India needs most of all to-day is more Christians and better ones. But they must be Christians after the type of Christ, unselfish, sacrificial, open-minded, trustful, anxious not so much to get as to give, not so much to rule as to serve.

It was Christians such as these that the Mahatma had in mind, I am sure, when, in answer to a question I addressed to him more than a year ago, he said that if there were to be Christian teachers in India there should be more Christians rather than less.

But any such general answer carries us but a little way, for each one can read his own meaning into it. It is necessary to become more explicit. Let me then, with every profession of modesty, report three or four things which it seems to me modern India supremely needs.

First of all I would say that modern India needs more systematic and sympathetic study of the needs of the common man.

If one compares what is being done in education in India to-day, the amount spent for higher education as represented by high schools and colleges is out of all proportion to that spent in elementary education. Many of the conditions, which most retard the economic life of India, are due to the lack, on the part of the men and women in the villages, of elementary knowledge concerning the conditions of health and sanitation which are a commonplace in the West. If college-trained men were giving their lives to the study of village conditions in order to share their better knowledge with their less fortunate fellows, one would not grudge what is being spent in the colleges; but this, unfortunately, is seldom the case. There is need of a new orientation, a shifting of interest from the city to the country, and, from the few at the top to the many at the bottom.

It was this which led the Lindsay Commission to recommend that there should be added to the

present teaching activity of the Christian Colleges further functions of research and extension. It was our hope that in each important educational centre there should be one or more persons set apart, whose task it should be, in co-operation with the persons most interested in the community, to study such matters affecting the common life as would help to make it more healthful, useful and happy.

It is not research only, however, that India needs, but such a system of popular adult education as will make possible the sharing of the knowledge we already possess. I have spoken of the work being done at centres like Moga and Allahabad, where new methods in education and in agriculture are being successfully employed. But what is done in these centres is known to comparatively few and many of the teachers in Indian elementary schools are using methods which have long been discredited. They are doing this because they lack the knowledge that would enable them to do better. There is a great field here for intelligent leadership on the part of men and women who have learned better methods themselves, and are anxious to share what they have learned.

But, for this, there must be not only better organisation but a new spirit. Village life in India to-day presents many difficulties and hardships and only people of sacrificial spirit are

willing to put up with these limitations. So we come back, as we always do in the end, to the inner life. What India needs is not simply new and better methods but the spirit that will make people willing to use these better methods for the common good, people who carry into all the relations of life the spirit employed by the Servants of India or those who are responsible for the Ramakrishna Mission.

For this reason we can only welcome the new movement which is in evidence among the women of India. Among the many memories which I carried back there is none which impressed me more than the quality of the rising Indian womanhood. In many women whom I met I found an alert intelligence, a balanced judgment, and a keen sense of present needs which made one feel that in this new and rising womanhood India possessed a spiritual asset of incalculable value for her future.

This reference to India's need of a new spirit means that in all our religious and educational work we must stress again the importance of conversion, that radical inner change which takes place in a man's nature when he no longer lives for himself alone, but for others. What effect such conversion should have upon the relation of the person experiencing it to the older religious and social order of which he is a member, is a question which each

must answer for himself in the light of his own conscience. There are Hindus to-day who confess allegiance to Jesus Christ and believe it possible to live the Christian life within Hinduism. There are others who find a more radical break necessary. The important thing is that inner change should take place and the motive of service replace that of self-seeking.

Whatever may be the decision of the individual, I believe that it will prove of the highest advantage to India that the Christian Church should increase in number and influence and that it should produce from its own ranks leaders who can replace the missionaries in positions of executive responsibility, and what is even more important, can create the Vernacular literature that will interpret the spirit of Jesus to the simple folk who have no other means of access to him. This is a work of great magnitude which will require much time and patience, but it is a work second to none in importance in its promise of usefulness.

I believe that in this situation those who are responsible for theological education in India face an opportunity of exceptional promise. Up to the present time the education of the Indian ministry has been carried on in institutions based upon western models, including many things which are not of first-rate importance for the Indian pastor, while

many things that are vital to his highest success have been neglected. This deficiency should be remedied and the theological schools that are doing their work in the vernacular have the opportunity and the responsibility of correcting it. They should put into their curriculum subjects like religious education, child psychology and elementary economics and hygiene, so that the minister may become the adviser of his people in the things that they most need to know. For such a reconstruction of the curriculum the services of those who know village life should be sought, and especially of those Indian Christians who are at home in the vernacular.

When one passes from these more general and elementary conditions to the more perplexing political questions which face India today, the outsider feels great hesitancy in expressing any opinion. One may feel deep sympathy with India's national aspirations and yet feel that he does not know how, under existing conditions, those aspirations can be most wisely furthered. But of one thing he can be sure, and that is that in her struggles for national independence India should never forget that she is at the same time a member of the family of nations and should avoid the danger into which so many western nations have fallen, of furthering her own national interests through policies which bring disaster to others.

In the meantime while the present struggle is going on, there is much the West can do to help India through sharing our own experience. What a proud nation would resent when offered in a spirit of condescension, may be welcomed when given in a spirit of humility and sympathy. No nation is so strong or so wise that it can be indifferent to the experience of other nations, and India is no exception to this general rule.

To conclude, what India most needs to-day is what every nation needs, a revival of religion pure and undefiled, a faith in God which shows itself in love for man, a love of country which realizes that, dear as one's own land may be, it is only one of that family of nations through whose rivalry in service and mutual understanding God is preparing the way for the coming of his kingdom on earth.

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LITERATURE AND LIFE

By

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Pope in one of his poems pointed out that the proper study of mankind was man and although this may be regarded as too narrow a range of study, we have not as yet exhausted the study of mankind. When we are born into this world we are filled with wonder at the things that we see around us, our mind with a glad surprise tries to obtain an explanation of each object, and our feeling of joy in our new environment is always accompanied by a desire to analyse these things and to know how they have come into existence. It is this wonder and curiosity of our mind, and the necessity of satisfying this craving for knowledge that has given birth to the sciences and various other branches of study. Science, Economics, Philosophy, History etc. are all the result of this longing to understand ourselves better and to know and feel more thoroughly the life and nature of the objects which we find on all sides.

When we simply try to analyse these objects and see what they really are and attempt to find

the various elements of which these things are composed, when we merely wish to get a physical demonstration of the nature and function of these things, we get the sciences. When however we try to go deeper into things and to look beyond the mere physical appearances and properties and wish to obtain their inner relations we are led to the study of philosophy. History in this way is merely a systematic study of the past, because we believe that the past events and incidents may offer an adequate explanation of the present and an indication of the future. All these studies, however, look only to one side of things, either they are concerned with the visible physical objects and properties or their metaphysical relationships and all these studies merely appeal to our intellect and our power of thought.

But the common man is not ordinarily a thinking man. The flower near his house is beautiful, he plucks it and puts it on his head, he makes a small god and puts this flower before it as an offering. He is not thinking here about the petals and the stems of the flowers, nor is he concerned here about the relationship between nature and god, but he is merely pleased by what he sees and gives an expression to the deep pleasure of his heart. The flower is not an object to him any longer—it is a visible symbol, as it were, of the happy and the beautiful world which appeals to his mind and pleases him and if his pleasure is real, it is

so intense that it drives away all thoughts of studying the flower any further. His joy is an expression of the heart and it is in this refusal to be guided solely by the intellect that we get the basis of literature. Intellect and intellectual studies have certainly a place in literature, but they are not of supreme importance, they affect our passions, but we are more concerned with what we feel than with what we see or know, and so the intellectual studies are, for the time being, relegated to the back-ground. The poet's dreams may sometimes come true and he may be applauded as a seer and a prophet, but it is to his dream that he gives expression in his poem without any belief that these dreams will be realised in the future.

Literature, therefore, is based on an aspect of human life which is neglected by sciences and other branches of study. In the sciences and other branches of study the human back-ground is neglected and each object is studied as if every thing has a real and absolute existence capable of being analysed and traced to its causes, but in literature nothing can exist without this human back-ground. It is the feeling of the human heart which colours all objects and an incident becomes the proper subject matter for literary study only when such incident excites well-marked emotions in a human being. In literature we study the human life and take into consideration all the phases of human emotion and sentiment. To

the scientist, the moment he has completely analysed the flower and shown its relationship with the outer world he has given a complete demonstration of his branch of study, but the flower affects the human mind in an endless variety and so the flower remains an eternal subject of the poet's dream. The literary study of the flower is never complete and exhausted because so long as the stream of human life continues to flow in this world, the flower would continue to affect the human mind in various ways and so the poet's function would eternally continue. This brings in the unending variety of literature, the numberless ways in which the same panorama is presented before the world in slightly different garbs and colours.

Other branches of study regarding human life as a unit do not enquire into the variety and different manifestations of the human mind; in fact they neglect the play of emotions, the force of sentiments and the inner likes and dislikes of the different persons. They are concerned with the average and take the individual as a unit of illustration which conforms to the average in every important respect. If variety had been considered statistics would have been impossible and history would have been unwieldy. Philosophy looks at the human beings from the top of a hill and tries to establish a relation between man and nature or man and God, contemptuously neglects the departure of the individual from the

average as a personal equation. History and Economics on the other hand, look at human life from the bottom and try to point out the relation of men to the world at large and enquire into the ways in which human activities affect the lives and comforts of other human beings. Literature however looks at human life from the level. Each individual is considered as a separate unit, having his individual likes and dislikes, his own personal characteristics and it is the aim of literature to look to all these differences and record as faithfully as possible the varieties of human passion and human emotion, which do not show themselves to the outer world. Literature wishes to get a faithful copy of life, to obtain an accurate and minute picture of the complete life around us and does not remain contented with a mere outer study of it.

Yet it is not a mere photograph of the human life which we desire to obtain in literature. Hundreds of photographs of the same incident will agree in all important details, but fifty essays on a single theme will all differ from one another in various ways. The mind of man works in an endless variety and it is manifested in thousands of different forms and our emotions and sentiments are so numerous and affected by so many things that it is well-nigh impossible to get one man's ideas of life as entirely similar to those of another. Each man has got a face by which he differs from another. This face is the visible symbol by which he is recognised;

so each man has got an individual mind and an individual expression which can hardly be equal to another in all respects. This individual mind manifesting itself through the individual expression, gives rise to literature and as a result, literature is as varied as life itself. It is a perennial stream which never becomes obsolete, its inspirations are never to be judged by profit and loss or by accuracy and inaccuracy or even by standards of right and wrong. Literature is merely the opinion of a single individual on the things that have affected his sensitive mind. It has pleased the poet or the essayist to give expression to his views on life and after this is done the record remains, not as a judgment on life but as a permanent indication of the nature of the mind that has manifested itself in words. In trying to interpret life the poet lays bare his own mind before the readers whom he addresses, in trying to judge others and explain worldly things, he offers suitable material for a judgment on himself and an interpretation of the working of his own mind. It is in this that literature differs from the other branches of study and forms a unique record of life itself in all its endless manifestations in this world.

IMPROVEMENT OF VERNACULAR LITERATURE.

By

Professor Bepin Bihari Ray.

- OUTLINES:—(1) What is Vernacular language ?
(2) Bewildering variety of Indian Vernaculars.
(3) Degraded condition of Indian Vernaculars.
(4) Its causes and remedies.
(5) Place of Vernaculars in the educational curriculum.
(6) Vernacular literature and foreign literature.
(7) Vernacular language as auxiliary to thinking,

By Vernacular language, we mean the mother-tongue of a people; thus Bengalee is the vernacular language of Bengal, Oriya of Orissa, Hindi of Behari Hindus etc. India does not possess a common vernacular language; it is more a continent than a country, and language used in one part is not understood in other parts; even in a single Province, two or more languages are prevalent. The vernaculars again are not on the same level; some are rich in literature, others can be studied only as languages; some again are only spoken dialects, and very few of them may be said to possess scientific terminology and nomenclature, and certainly none of them could boast of standard books in specialised branches of study.

Many causes are responsible for the present degradation of Indian vernaculars. Our national

literatures could not prosper owing to absence of political security and stability that prevailed in India before the advent of British rule. Different parts of India remained long, more or less, isolated units, unable to exchange thoughts with one another or with the outside world. There occurred a further set-back, when English was adopted as the official language of India. The Indian universities did not, until recently, encourage the study of Indian vernaculars in Schools and Colleges; and as the market-value of Indian vernaculars dwindled, people became apathetic towards them; and rich men of the country did not stand by their own language.

If Indians desire to enrich their vernaculars, they must transcend the narrow limitations of one language. Literature knows no boundary of race or colour. We must be familiar with other languages, not excepting the foreign ones; and the more the better. We must not be blind to the merits of other literatures or to the defects of our own; our literature needs co-operation from each of us and all of us; we must incorporate into it the best things we find elsewhere in the form of original works or translation; and we can have an all-round progress only when the several divisions of literature keep pace with one another.

An Indian vernacular shut out from the higher courses of study, can have at most a stunted growth. To use its undeveloped condition as an excuse for dropping it, is to argue in a vicious circle.

Surely an educational system which does not accord proper place to language and literature of the people, is fundamentally defective. All Indian Universities have, we are glad to note, come to recognise this principle, viz., that the study of one's own language and literature must form a part of educational equipment of an Indian youth. This question however has two aspects:—(1) Study of vernacular as a language and a literature, (2) Using vernacular as a means of acquiring other knowledge. The former must have a place in all branches of educational culture; the latter has its obvious limitations.

Apart from the paucity of technical literature on various subjects, the bewildering variety of Indian vernaculars is likely to operate as a drawback. Difficulties under this head will be considerably minimised, if and when we decide to have a *Lingua-franca* for India.

Given vernaculars their proper place and function, we see no reason why one or more foreign languages should not be studied side by side. Indeed, we must, if only we want to have up-to-date knowledge of what is taking place in the outside world and circumstanced as we are, English language seems best suited to us; and it is an international language.

In the educational curricula, one's own vernacular must occupy the central position. We must use it as

the basis for learning other languages. We are very likely to be helped in this task by natural affinity among languages. One who has mastered his own language can, if he wills, easily control many other languages. The late Michael Madhusudan Dutt and the late R. C. Dutt were equally proficient in Bengalee and English languages. So is the world-poet Rabindranath Tagore.

One's own mother tongue is the natural vehicle of thought. Anything learnt through it is easily learnt and strongly impressed; anything expressed through it is readily expressed and precisely expressed. If we use a foreign language as the medium of instruction, we add to the difficulty of thinking the difficulty of language. One's own vernacular is certainly more helpful in the matter of economising mental energy, facilitating clearness of thinking and quickness of perception.

But look at the present day Indian youth. He follows a most unnatural course. He learns to think through a foreign language; and if asked to express himself in his own vernacular, he does not do this directly, but takes to retranslation. This is a sore point in our method of teaching; and it is time that it is put a stop to.

INDIAN STUDENTS AND KNOWLEDGE OF ENGLISH

By

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Many attempts have been made of late to reform the system of education in India but there are many insuperable difficulties which force those who want to change the present state of things. One of these difficulties is the necessity of the study of English in all the stages of education and it is the only medium of instruction in all higher branches of study. Even in the primary stage there is always an attempt to make the student learn the English alphabet and before he joins the top classes of a high school, he is expected to have a fair mastery over English grammar. Our secondary schools are all High English Schools and the students joining these have to pass the Middle English standard. Most of the students who fail in the University Examinations cannot get through only because they are weak in English and, even when a student is answering a paper in Sanskrit or even in his own vernacular, he has to show that he has an adequate knowledge of the English language because he has to translate and retranslate passages from or into English.

English thus figures as the one most important course of study in Indian Schools and Colleges and the University lays very great stress on a knowledge of this language. Probably Macaulay did not envisage this state of things when he introduced his sweeping reform of the system of education of our schools, because although he intended to make English the medium of instruction, he could never have meant that the people should read English only and spend their whole time in an attempt to master a foreign language and to make it the vehicle of their thoughts. But whatever Macaulay might have intended, there must have been some thing inherently wrong and weak in our old system of education which brought about its destruction and placed English upon a pedestal from which it is impossible to put it away.

The advantages of the study of the English language became very easily appreciated by the people at large. The English had become politically the masters of the destiny of India and any one who aspired after any lucrative job in the State had to study English in order to make him understood by his masters. All business of the State from the highest to the lowest is carried on in English and so without a knowledge of this tongue a man can never work in any office or carry on any business of the State. Moreover the political supremacy of England resulted in the commercial union between England and India

and a large band of traders speaking and understanding the English language only, began to dominate the markets of India and thus compelled the large-scale traders and merchants to learn this language in order to carry on business transactions with the Englishmen. As the Englishmen were politically supreme, an imitation of English manners and customs became inevitable with the aristocracy of the country and people began to journey to England to seek redress to many of their grievances. A knowledge of the English language thus became indispensable for the people and a mastery over this language became one of the chief requirements of those who wanted to come to the top in any profession or undertaking.

One peculiar feature of India helped to bring about this state of things. India is very often compared to a continent—it has a wilderness of languages taught and understood over wide tracts and the people of one part have no linguistic or cultural affinity with those of the other parts of the country. The people had never before felt a strong bond of nationalism uniting the whole country and the railways, telegraphs and the printing press helped to intensify this spirit of union. But with a common political outlook, the desire to possess a common language which can be understood all over India, became more and more intense and the political ascendancy of the English made the language of England the vehicle of the national spirit of the union of the different

parts of the country. The people readily took to this language not merely because it was the language of their masters, but because they felt that it was to their advantage to have a language which will open up a means of communicating with the people all over the country as also with a very large portion of the people of the outside world.

The study of this language has been of great advantage to this country. It has made higher education possible by providing a medium of instruction through which the noblest books of all countries are accessible to the people. It has brought in to the country a common language—a *lingua franca* so to say, which has made possible a powerful press, a common platform and a strong political organisation. It has taught the public the noblest thoughts and has enabled the scholars of this country to communicate with the outside world. It has made possible an interchange of thoughts and ideas all over the country and has given birth to a group of intelligentsia who can voice forth the aspirations of the country before the whole world. In a word, it has unified the country in a wonderful manner, solved the difficulty regarding the varieties of languages spoken over the different parts of the country, and, has helped in the cultural regeneration of the country. It is a really wonderful thing to find that the aims and aspirations of a country can be best voiced in the language of the people who are supposed to oppress

it and keep it under subjugation and that a protagonist of Indian culture and a champion of the Indian vernaculars uses the English language as the best medium through which he can make himself accessible to his hearers.

Yet, in spite of these manifold advantages, there are obvious defects in the system of education which makes a foreign language the vehicle of instruction. The whole attention of the students for a very considerable period of their life is spent in a tough struggle to master this foreign language and a study of the medium of instruction is supposed to be more important than the branches of instruction themselves. A knowledge of the language is not instruction in any subject, and a man may be completely illiterate, in fact, even when he can understand and express himself correctly through the language. There must be some essence in a student's education——some end and purpose, some tangible thing which he can understand and express, and the study of the language itself is only a means to that end. Yet the tragedy in India is that a very great emphasis is laid upon the means—the study of a language which is confused with the end of education itself. English is compulsory while other branches of study are optional and students are kept down in the University examinations because they fail in English, even though they show proficiency in other subjects. The study of English

has engrossed all our attention. It is regarded to be the all important course of study in our system of education and the students gain proficiency in a language after years of study in the schools and colleges. The result is that even when they pass successfully and obtain degrees they find themselves very badly equipped for the future and have become fit only for a few learned professions. The result is an over-crowding of the Bar, the scrambling for posts, middle class unemployment, universal discontent and despair.

This state of things should be altered. The advantages of the study of English cannot be minimised. It should be studied as a very important second language——an accessory to our course of studies, it can remain as a medium of instruction, but it can never demand and obtain the attention that is being paid to it by the Indian Universities and a mastery over this language can never be regarded as the best thing that a student should possess. It should still find a place in the course of studies, it should be allowed to remain as a medium of instruction, but the study of it should never be compulsory and no student shall fail in an examination merely because he has not been able to satisfy his examiners in this particular subject.

HOSTEL LIFE

By

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- OUTLINE:—**(1) What are Hostels ?
(2) Purposes served by Hostels,
(3) Duties of Boarders,
(4) Disadvantages of Hostel life,
(5) How to minimise the disadvantages of Hostel life,
(6) Conclusion.

1. **H**ostels are houses for the residence of students during their school or college career. They are directly under the management of the heads of the institutions to which they are attached. Generally, students who are away from their friends and relatives live in hostels.

2. The main object of providing hostels is to house boys and afford them every facility for going on with their studies under proper discipline and care. But when a number of boys come and live together as members of one family many useful purposes are served at the same time. So in hostels boys are trained in citizenship better than if allowed to live scattered and meet only during school or college hours or in the play-field. They learn self-help because

they are left to manage their own affairs. By being made to work and play together they soon come to feel what is corporate life. By attending upon their sick friends in the hostel they are taught also the spirit of service. Most probably these were the reasons why in ancient India students were made to live with their fellows in the Preceptor's house. For these reasons also efforts are being made in this country to revive the hostel-system of the Vedic Age. But the task is not a very easy one. Men's lives and habits have altogether changed and we cannot afford now to live under the same discipline as our fore-fathers in ancient times.

3. Boys living in hostels should always ask themselves why they are there and whether they are doing that for which they are there. They should always remember the privations to which their parents and guardians subject themselves for their sake. They should be careful all the more because they are away from their parents and guardians who have left everything to their honour. If they have the least sense of honour they should take it to be their first duty to prepare their school-lessons thoroughly every day. If they go on in this way regularly from the beginning of the session they will never find any difficulty in revising the year's course in a short time. So they will not have to sit up late at night poring over their books before examinations.

They should always keep their rooms and things neat and clean, for 'cleanliness is next to godliness' and by being neat and clean they may escape many contagious diseases; they should also form the habit of doing things punctually. This will teach them the value of time.

They should always be obedient and respectful to their teachers and should ever remember that as their teachers are more interested in their welfare than even their best friends, it will be a great sin to wound their feelings by disobedience or want of respect.

They should always be polite and friendly to their fellow-students, but never on terms of very great intimacy with any, for they are boys after all and cannot have the power to distinguish good from bad friends.

They should look upon the rules in the hostel code as made for their own welfare. So they should never violate any intentionally or unintentionally.

They should look to the comforts of others. So they should never do anything that may inconvenience their fellow boarders in the least.

They should take all possible care of their health and should take active part in the after-noon games and exercises.

In short, they should do everything consistent with the normal life of a school or college student

and nothing that in any way may hinder their mental, moral and physical growth. They should never be led away by the opinions of their leaders or the majority of their fellow-students or boarders but must always be guided by the advice of their teachers.

4. When boys from all sorts of homes and ranks in society come and live together, if there is one black sheep in the fold he may spoil the whole flock. Boys again are more easily guided by the examples of their friends than by the words of advice of their guardians and teachers. So some modern thinkers go even so far as to think that it is these hostels that are mainly responsible for the present degeneration of the country. They say that the present-day hostels have become the centres of all sorts of snobbishness and foppery and the sooner they are done away with the better.

5. In our opinion the above is a somewhat exaggerated view of the real state of things. However, if there be any truth in these remarks the real fault lies not in the system but partly in the authorities and partly the inmates.

Generally, the authorities do not keep the boarders sufficiently engaged. So most of their activities are either misdirected or stifled for want of proper outlets. Hobbies should therefore be encouraged and scouting, gardening etc. should be introduced

in hostels for sublimating the otherwise misdirected energies of the boarders.

The boarders are to blame because they are lacking in individuality and the moral stamina necessary to prevent them from being led astray by the freaks and fancies of the moment. They are losing their sense of responsibility and sense of honour day by day. They find delight in intentionally breaking the rules that have been made for their own welfare. They find no more any charm in 'Discipline', the sage under whose fostering care the plant of Learning used to flourish so exceedingly in the days of yore.

6. There cannot be any doubt that the influence of hostel-life on one's subsequent career is very great. As the most impressionable part of a man's life is often spent in a hostel or hostels, his after life must all along bear the stamp of his hostel life. It will always be marked by the same likes and dislikes, the same oddities or peculiarities that characterised him as a boarder. So those who want to be Good Citizens, when grown up, must, when in hostels, be Good Boarders.

THE SCOUT MOVEMENT AND INDIA

By

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POINTS:—Origin of the movement.

Aim and object.

The basic principles.

The Scout law.

Organisation.

Training of the Boy Scout.

The recent World Jamboree.

Conclusions.

Twenty one years back, Sir Robert Baden Powel, (now Lord Baden Powel) a great British General, laid the foundations of his now world-famous brotherhood of boys as well as of men, christened by him as the Boy scouts. It is said that the idea dawned upon the general when he was in active service in the Transvaal Boer War at Mabekeng. It was certainly a great idea in a great mind and has already got a great hold upon the minds of most of the nations of the world in the course of these few years since its inception.

The aim and object of the movement is most clearly expressed by two simple words, namely, " Be prepared ". To be a scout, one should have not only

the desire to serve, but the power to serve. A person who cannot swim may be of little use in a drowning accident. The initiation of a scout, takes place as soon as, on his enrolment, he makes a promise on his honour to do his duty to God and the king and the country and to help other people at all times and to obey the scout laws. Now, the first law is that the scout's honour is to be trusted. His honour is a very sacred thing to a scout; he will strive to keep it bright and untarnished.

The basic principles of scouting is service, which is not new to India. Among the Hindus of higher classes the moment a boy is invested with the sacred thread, he is a scout, out to render service. Though in form the two differ a good deal, in essence they are nearly the same. Scouting stands on a higher plane because it is universal and is not restricted to certain people only. The whole principle is embodied in the ten scout laws. The scout tries his best to obey these laws. He may fail sometimes, but he should try his best not to fail. It is well to remember that the scout has a duty to God. If he knows nature, as a scout should, he will see God's hand in it. Behind Nature, the scout will see a Divine power striving to make the world better and happier. The duty of a Scout is the same as his duty to God.

The organisation aims at establishing a great brotherhood all over the world. Every attempt

is made to make the organisation effective and efficient. Like all other beneficent movements, the Boy scout movement has received a considerable state support in India. Sir Robert Baden Powel is the Chief Scout. His Royal Highness the Prince of Wales is the Patron. H. E. the Viceroy of India is the chief scout for India and Burma. The Heads of Provinces are the Provincial chief scouts. For the internal administration in India, there is a General Council for India and also Provincial Councils. There are also District Associations and local Associations to look after the local movements. The spirit of Brotherhood in scouting brings a great spirit of friendship between the ruler and the ruled.

The boy scout is not a soldier who is expected to be called to action in the battle-field. But he has to be ready for the fight every moment of the day. To come out successful in the life's great battle, the scout should be trained in proper methods. The training is given not only to make him useful to others but to be useful to himself. The Badge work, which gives the scout an opportunity to learn different subjects, will help him in choosing a profession for himself.

The recent World Jamboree at Liverpool which was held at Arrowe Park, near Birkenhead, England between the 31st July and the 13th August 1929, was the celebration of the coming of age of this great

movement. Over 50,000 scouts belonging to more than forty nations took part. The Jamboree brought together men of diverse races and creeds to enable them to join together for rendering service to humanity. The Indian contingent who went to England, let us hope, on their return to India, will enthuse us with that spirit of brotherhood which they experienced in their camp at Birkenhead.

THE TEACHING OF HISTORY IN SCHOOLS & COLLEGES

By

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In India to-day the teaching of History has found a large place in schools and colleges. It is realised that its use is great in moulding the minds and morals of the youth of the country. One of the main problems before Indian educationists is the creation of common ideals and standards of life in consonance with the best traditions of their national or religious culture and with the needs of their international contact and life. In the past, our history teaching has been faulty owing to a want of wider view-points and higher conceptions of a common humanity. Early historians viewed history from a narrow, racial, religious or rulers' point of view. Hence our historical studies and books still possess many prejudices of that character. But to-day the opinion has grown rapidly that histories written for the teaching of the youth should present the material events, the major personalities, and the dynamic movements of history in a more rational and broader way, which would eliminate hatreds and prejudices

arising out of the memories of early conflicts, rivalries and ambitions, and which will lead to harmony and create a feeling of co-operation. India presents an interesting field for a synthesis of the values of human culture, institutions and view-points, because of her varied past and many-sided present. The aim of our best educationists and thinkers is, at present, not merely one of understanding the different cultures and institutions of the country and those of others, but also that of creating a synthesis with a view to promote the mental and moral training of our young men on a more universal and deeper basis. Formerly, the view of our best writers was to try to understand others' view-points and sometimes to respect them, but they had no conception of an organic human life which was desirable and possible to be created amongst our peoples and in which different traditions and standards of life might be elevated and amalgamated by a synthetical study and a higher view-point, and their narrow local customs and differences might be eliminated.

To-day our advanced Universities like those of Benares and Calcutta are a standing monument to an attempt at a synthesis of various studies, disciplines and view-points, Indian as well as foreign. We have abandoned the territorial, racial and religious consciousness in the organisation of our studies and teaching. Students who leave the portals of our University, possess a broader outlook and understanding

and are inspired by a higher conception of life. This is inevitable because our University attracts students from all parts and communities of India and is a centre of all-sided learning. We are compelled to rise above narrow conceptions in all our branches of learning and to create common and universal standards in our discipline and studies. Our history courses will show that we study not merely the course and development of our own civilisation and institutions, but also those of other countries in order to value all and to emphasize the best in them. We study each civilisation not merely in relation to time, place and people, but also in relation to general human advances, considering it as contributing something permanent to, or as a step in, the process of human advance, not by itself regarding it merely as a product of contact with other cultures and as a creation of the environment in which it developed.

Thus our environment to-day compels us, and our tradition guides us, and our contacts and needs point us, to this higher human view-point and broader synthesis of human cultures and institutions. It is in our tradition, which still lives, that human civilisation should be looked more as a single phenomenon manifesting itself in various phases and traditions in different countries and peoples, and, not as a group of unrelated and complicating phenomena, some divinely inspired and others satanically conceived.

In India we have no such conception as a culture of the provinces or cities or races. There is no Indian Athens or Rome inordinately proud of its achievements, condemning others as barbarians and thus vitiating the values of human life. There is no Indian church bigotedly proud of its possession of spiritual doctrines and forcing its views on the pagan world at the point of the sword, till Renaissance and Reformation came to check it. There is a human and universal stand-point which has guided our greatest thinkers and rulers. Krishna, Buddha, Asoka and others recognised, taught and spread this view-point. Toleration for other systems of life and creeds has been our national tradition. Our teachers spread knowledge by personal example, discussion and conversion of the people's mind. We have no militant formations, religious or cultural. In our outlook there is no savage, barbarian or pagan to be conquered, slaughtered or compelled to come in. Though there has been for sometime a tradition of rigid separation or dissociation between groups in marriage relations, our practice has always been 'to live and let live' in our civic or human relations.

Thus our past history and our present outlook give us some values and tendencies of life which emphasize toleration and understanding of all cultures and institutions and which believe in promoting the synthesis and adoption of what, we feel, is permanent in them. Though our food and

marriage restrictions have been non-democratic in some respects, our mind has always aspired for the human and universal in life, and not for the sectional and territorial. These values and tendencies, we press, should be properly presented in the history lessons to be given to the youth of modern times.

In our opinion the writing and teaching of history has suffered a good deal from its undue emphasis on the conception of the superiority and inferiority of races, engendered by racial fictions and traditions, by one-sided and untested religious assumptions, by national prejudices or political prestige, and by economic self-interest. This has perpetuated false notions of the greatness of a few races and the backwardness or barbarism of the rest. Some of these few have claimed an inherent right to conquest, inquisition and confiscation in order to spread their political and economic possessions. Therefore to-day the valuation of public morals and standards of life and justice are vitiated by such narrow assumptions. The exclusive interests and welfare of the few are considered to be the total welfare of humanity. There is more a military standard than a moral standard of inter-racial or international justice. As a result, history text-books based on these conceptions have always biased or vitiated the mind and morals of the youth of the successful and powerful nations of to-day, and created in them a false sense of racial or national superiority. Such utterances, as 'the

Oriental or Indians must be hit hard, or given a hard knock on the head', in the year 1932, made by the supreme heads and responsible officers of governments, who are supposed to be the trustees of the welfare of the people are accepted as the highest standards of justice and rule, and the best methods of international or inter-racial policies.

Again, in our history-writing and teaching we find one aspect or one end of human life given predominance at the cost or neglect of others. It is generally the political aspect of life that is mostly dealt with, and the many-sided life of a people, its culture and institutions, its human side and common interests, its special aptitudes and the interdependence of all its sections and classes are neglected. If in our teaching of history we can restore the proper proportion, balance and harmony amongst all the aspects of a people's life and at the same time study their individual limitations and influences in their common life, and if we are also inspired by larger human interests, our history teaching will improve. It must correlate and value the experiences of all the factors of life. The heart of humanity beats in, and responds to, all these centres and sides of life.

History teaching cannot do much as long as our political ideals and methods remain multi-centred and exclusively selfish and the political cabinets, the press, the platform and the pulpit indulge in policies

of bigotry, exploitation and aggression. To-day our history-teaching and history-writing are monopolised by racialists, nationalists, imperialists, missionaries, and militarists. Histories of various countries are prepared, selected, prescribed and taught by those who are biased in this way. We want new histories with human view-points dominated by a sense of human justice and welfare, and painting cultural and institutional growth, the advance of rational sciences, morals, and material methods.

Human groups are not exclusive units either in their origin, racial composition and achievements. There are far greater external influences, mixtures and contacts subsisting in their composition, character and achievements than are usually acknowledged. There are more borrowings imitations and accidental or spontaneous growths in history than conscious creations by particular or isolated groups of people of its life and institutions.

In treating of the origins of peoples, their culture and institutions, our histories must trace more, their historical bonds and connections with other peoples and their customs and institutions, and give the geographical influences their due weight, and the historical accidents their proper value. This will teach the dynamic element in human life. Histories must, at every stage, point out

the commonness of morals and the similarity of response under similarity of circumstances and forces of life. They must also bring out prominently the transformations of races, territories and civilisations, brought about by various factors, human and territorial, such as religion, government, education, climate and the knowledge of the means and methods of production. They must show how much of the world civilisation, its thought and institutions are the common creation and heritage of mankind and how little is the individual contribution of a race or a country in the totality of the world civilisation.

Therefore in the historical writing of to-day the Race and the Kultur legends which have dominated long must be given up and a synthetic view of the world history must be created. The conception that all life centres round and should obey the injunctions of a separate and independent state and church, should be abandoned. Existing religions or politics can never cover the manifestation and regulation of the whole life of man. The absolutist church and state cannot express or contain the complete life of man. They are only partial aspects of his life, and they neglect the equally important social, human, moral, intellectual and aesthetic aspects of his life which require expression, organisation and world contact.

Let us take therefore civilisation as a universal product and let our history-teaching emphasize that

aspect. In the histories written for youths we should not lay stress on origins and differences of races and customs and on valuing their respective contributions, but study the growth of human culture as a whole. Just as to-day national histories of the most of the countries have eliminated local, racial and religious animosities and exclusive view-points within their own areas, so we must now do the same in writing world or international histories, eliminating national conceptions, assumptions and prejudices. No nation, and no person or movement belonging to that nation, should be inordinately praised or blamed in writing our new histories. We may only show the importance of fundamental ideas or principles or condemn certain human weakness or vices. In writing about the social aspects of our history we must emphasise the idea of humanity in evolution, and in the valuation of our personalities we should lay stress on their unfolding under that process and within that circle. We shall have no antithesis set up between the individual and social conceptions of life, except so far as they affect the currents of history. We shall seek human values in all expressions and actions of human life, but emphasize only the universal values. We shall also note the various unifying elements, creative conceptions and co-operative methods as evolved in our past history.

Hindus have always considered history, less as a chronological account of the past events, and

more as a guide for human aims and pursuits. They have emphasized its didactic aspects from a universal or human point of view and not from any racial, religious or national point of view. Every episode or anecdote in the accounts of the past pointed to them a moral and gave them a counsel in the fundamental values of life. They classified human aims and pursuits in a fourfold fashion namely, pursuits for personal and social salvation and those for personal and social worldly welfare. Historical accounts were meant to give lessons or disciplines for their individual guidance as well as social behaviour. To them there was no other aim in writing or teaching history. They did not believe that any person, group, society or polity has any special claims to be remembered chronologically or geographically in this vast extent of human world in time and territory. Their time perspective stretched over millions of years. Their conception of the field of human action was not confined to one world or one life. Hence the past had no importance for them as past. How particular persons or peoples lived or behaved in the past did not concern them much except so far as their behaviour affected the current of human civilisation. They cared to know the moral qualities of human actions and the results of those actions. History was not studied for understanding how the present arose out of the past, but for the understanding of what was there of permanent human value in the past. They did not

care much for the beginnings or dawns nor for detailed accounts and chronologies of events and personalities in the process of human development, but for moral or fundamental values realised or illustrated by historical actors or events. To them history never meant an accumulation of innumerable incidents of daily life, but a collection of certain typical incidents and personalities which appear again and again in the course of human life and illustrate its fundamental moral needs, by indicating their salutary or adverse effects upon human growth. Thus they did not care for a chronological record or a genetic presentation of facts, but for the 'living past'. The past lives in the permanent lessons it inculcates and not in the transitory events in records. They raised history, as they understood its significance, to the level of an ethical philosophy of life which indicated real values for the guidance of man. History was not used for the purpose of understanding the rise and fall of a particular people, but for the knowledge of virtues and vices which affect human welfare. It was not interested so much in biographical aspects as in moral, cultural and institutional development, personified in typical characters and tenets of the period. The local and the transitory were subordinated to the human and the permanent.

In this presentation of typical Hindu ideas of History, it is not my purpose to deny some of the

resulting defects in their treatment and writing of History. They failed to compose historical accounts on a scale and on a method done by other civilised races and much more to preserve those which were composed. Our knowledge of India's past in the shape of detailed accounts is very meagre to-day. Many such accounts were either not written and certainly were not preserved. In putting forward these views I have taken it for granted that a historian and a history teacher are to pronounce moral judgments in valuing past events or characters and not merely to confine themselves to bare statement of facts, leaving their interpretation or valuation to the reader's or student's personal judgment. In the latter case history will lose much of its interest and authority and also much of its usefulness as an element in the teaching and moulding of the youth. And it will also require very detailed records of the past events set in a regular chronological and geographical order so that the readers may form their own judgments. This side of writing history, which was not developed to any large extent in the past, is to-day occupying the attention of some of our best scholars in the post-graduate courses of study and in the historical research associations. They are devoting their time and energy to accumulating and arranging facts and in giving correct pictures of our past. They have adopted in making researches and compilations the best critical methods of historical investigation and writing.

developed in Europe to-day. Our history writing and teaching of to-day are also modelled on the modern European methods of historical writing and teaching. Only our view-points and presentations differ according to our past traditions and present view-points.

MANUAL TRAINING.

By

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OUTLINES :—

- [a] Manual training—what it means.
- [b] Subjects included in it.
- [c] Failure of liberal education to solve the bread problem.
- [d] Facilities for technical education should be utilised as much as possible.
- [e] Wider introduction of manual training in Schools and Colleges.
- [f] Manual training is a stepping-stone for the uplift of this country.
- [g] A course of manual training for everybody early in life would be invaluable.

The word 'Manual' is derived from 'hand' and, as such, the term 'Manual training' implies the practical training in some work that requires the use of hands; more technically, it implies a training in the proper use of tools for the purpose of industry and manufacture. 'Manual training' is included in what is called technical education and is distinguished from liberal education which implies a training of the mind or the brain.

The different subjects that are generally included in the curriculum of 'Manual training' in our country, are carpentry, weaving, smithy, pottery, gardening, agriculture, etc. Although manual training is mainly concerned with the use of hands or in handling tools, yet a proper exercise of the mind and the eye is invariably involved in its cultivation.

The so-called liberal education or literary education as imparted in Schools and Colleges cannot solve the bread problem which is becoming more and more acute in this country. In fact, too much stress has been laid on this in the past. Consequently there is bound to be a reaction now. The cry all over the country now is for the spread of more technical education. Thousands of graduates turned out by Indian Universities are unable to earn a living for themselves. Had they taken to some kind of manual training, they would have been better off in life and become more useful citizens, and thereby helped to increase the national wealth of the country. But equipped as they are with a smattering of the so-called liberal education, they are unfit to fight the battle of life. The result is a colossal waste of human energy.

A step in the right direction is being taken by the authorities of all the Provinces in India to give as much facilities for technical education as possible. It is therefore upto the people to take advantage of

these. Youngmen should be encouraged to take to a calling in which they could use their hands. It is only when a large number of youngmen take to manual training that the prejudices against technical education will disappear.

Manual training could be easily introduced and spread all over the country. The training given in the existing Secondary Schools could be supplemented by manual training classes which would be economical from the financial point of view. This has already been done in some provinces. Besides the Universities could introduce some manual training subjects in their curriculum as optional subjects. The subjects introduced should depend on local conditions. The manual training class is bound to take away the drudgery of the ordinary classes and will combine education with recreation. At the same time the boys will gain a valuable training in the use of their hands which will be useful to them in their future life. It will enable them to develop their natural faculties. As there is always a tendency to look down on manual labour in this country, it is all the more necessary to lay as much stress on its value as possible. No nation can rise which has no sense of the dignity of labour. The wonderful progress which the United States of America have made is in no measure due to the sense of dignity of labour possessed by the citizens of this great country. Some of their biggest men are not at all ashamed to

acknowledge that they began life in humble callings in which they had to use their hands. The progress made by the Japanese is due to their sense of dignity of labour. It must be remembered that there is nothing derogatory in manual labour. Our hands are given by God to be used. Restrictions of caste should not come in at all. Fortunately rigours of caste are not having such a hold as before. This is a healthy sign. Manual training should be pushed ahead now as there are not many obstacles to contend with.

Nobody is so much dependent on the labour of others as the well-to-do men of the 'Bhadralog' class in this country. In fact it is impossible for him to get on for a day without the help of others. But the day will come when he will have to do with as little of the help of others as possible. Already the labour is asserting its position in this country in sympathy with the rest of the world. Therefore the services of others will not be so readily available as in the past. It is therefore high time that everybody should depend on his own self by using his hands. Without self-help nobody can get on in life. God helps those who help themselves. It is therefore advisable that everybody should go through a course of manual training early in life.

VERNACULAR AS THE MEDIUM OF INSTRUCTION.

By

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In India, as elsewhere, pupils at the primary stage receive instruction through their mother-tongue; but higher up, Indian students, unlike others, are taught through English, i. e. a foreign medium. This system begins from where they might be said to enter into what is called a high school course and is continued right up to the end of their educational career. As a result of this, vernaculars have receded to the back-ground and English has come to the forefront. It was not, and is not, intended that vernacular literature should be discarded or neglected; in actual practice however it has come to be that. One must be proficient in the English language, else he can neither understand nor use properly what is conveyed to him through it. To youths aspiring after success in life, familiarity with English has become a stern necessity; true, one can still cultivate his vernaculars, if he wills; but more as a pastime. While this makes accessible the vast field of English literature and enables a few persons to enrich their vernaculars by incorporating in them all that is best in the foreign

literature, it cannot be denied that generally the system affects prejudicially the growth of vernacular language and literature and is producing too many so-called educated types who dabble in both, but are proficient in none. On this ground alone, a reform is called for. But there are much stronger reasons.

2. To learn and express things in a foreign language is an unnatural process. Children live and grow in home surroundings; and when they begin to lisp they imbibe the mother-tongue from parents, nurses and others they come in contact with. They are told about this and that thing which constitutes the rudiments of learning; and whatever they acquire and the broken words through which they express their meanings are done with the help of their mother-tongue. This goes on till they attain school-going age. At school, for some years, they are made to learn things through their own vernaculars, when at a certain stage, they are, all on a sudden, called upon to break with the past and face a new ordeal. They are forced to use a foreign medium.

3. The artificial change thus abruptly introduced, hampers considerably the educational progress. Necessarily, more time is devoted to the understanding of the foreign language, and less time is available for what constitutes the kernel. Pupils almost

require double the time to master what they could learn in a year or two if they had been allowed to make use of their mother-tongue. They are also asked to go over the same subject in the English language in the top classes of high English schools. There is thus a regrettable waste of time and energy. Nor are the things understood as well as they should be. Many are the instances of students grappling with the medium, and of having hazy ideas about the subject matters. In some cases, what is gathered through the foreign medium is not assimilated at all ; it does not become part and parcel of their system, and is swallowed up only to be poured out at the time of examination. Educationally considered, vernacular medium will facilitate apprehension, economise labour and lead to a greater grasp of the subject taught, and the matter would be easily ingrained in the system and could be readily put to use.

4. Neither can the system be defended from the psychological point of view. Language is an aid to thinking, it provides thought with concrete imagery. It is to intellect what Algebra is to mathematics; what is called symbolical thinking is thought translated to language. It is the mother-tongue, the language we use in every-day life, that may be said to possess these values. A foreign medium operates as a handicap. It is a hindrance to the acquisitive, retentive and reproductive processes, and is not helpful to the rapidity and development of thinking.

5. When all this is said there remains the question of suitability and adequacy of the medium. Judged by this standard the claims of Indian vernaculars can be met only in part. For many years, our vernaculars have not been able to keep pace with the progress of thought; indeed most of them are poor in vocabulary and are lacking in expressions capable of conveying subtle meanings and finer distinctions. Nobody would seriously maintain, having regard to the present state of Indian vernaculars, that they could be used as vehicle for imparting instructions in higher science and mathematics. Added to this, we are faced with the variety and multiplicity of Indian vernaculars, and the comparative backwardness of not a few of these. On these grounds some people would honestly recommend a continuation of the present practice. Why not, they seriously ask, have one foreign language in place of so many mutually exclusive Indian languages ? It will simplify the medium and serve as a lingua franca for India, while it will act as a means of communication between India and a great part of the outside world.

6. It may be said, what is needed is a serious and sincere effort in the direction of giving Indian vernaculars the place they deserve; to use them as best as we may as medium of instruction; and having made a beginning to proceed gradually and cautiously. Upto a certain stage and within certain limits, the change is feasible, and will prove bene-

ficial. While this is being done, we ought not to allow ourselves to be swayed away by blind sentiments, but always to keep before us a realistic view of the situation. Probably our purpose will be served not by divorcing English but by effecting a happy union between it and Indian languages. If we want to remain abreast of the time and do not intend being back numbers we must be conversant with an up-to-date and progressive foreign language. English will continue to fulfil a function, may be, a new function. We say English, because if a foreign language is to be learnt as it has to be, there is no reason why we should eschew English and choose a less practicable and in some cases inferior substitute. English is the commercial language of the world and to us, Indians, situated as we are, it is the most important second language. It will thus have a place side by side with Indian vernaculars. It is a demand—a necessity.

GAMES—THEIR EDUCATIONAL VALUE.

By

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" Pray for a sound mind in a sound body ."

Physical activity is as old as life; it is just as important as the air for the existence, continuation and development of every organism in whatever form found.

It goes without saying that an educational institution is immediately concerned with the development of the physique as well with the progress of the intellect and the building up of character. All these sides of education are closely connected and inter-dependent, and to neglect the physical training is to sacrifice a valuable instrument for the intellectual and moral training.

Physical exercise includes all activities likely to minister to physical health. Gymnastics, games, drill, swimming, sports, etc., fall within the category. All these forms of exercise are likely to create a love for open air and a healthy way of living. In this essay we shall make an attempt to discuss the most popular form of these occupations, mentioned above,

viz, games, and see what moral influence they have in addition to their direct effect on brain and body.

Games are sports. They are contests played according to some rules. They are chiefly of two kinds;—(i) indoor games, and (ii) out-door games. Under the former fall games like chess, cards, carom-board, billiards, etc., which are played within doors; and under the latter fall games like football, hockey, cricket, tennis, etc., which are played in the open air. In-door games, having nothing to do with the general massive movements, that is, the movements of the limbs and trunk, produce no nutritive effect upon the general physique. To some degree, they contribute to the nutrition of the brain. But out-door games, on the other hand, involve the movements of the whole body and as such have a very beneficial influence upon the general physique, affect both respiration and circulation and supply suitable food and fresh air which build up the structure of the body successfully. Hence out-door games should always be given preference to in-door games. Again, from the educational standpoint the value of such games is very great. They promote not only the development of the body but contribute to the formation of character and the development of the higher mental and moral qualities, which is the ultimate aim of all education.

Games cultivate a spirit of true and chivalrous sportsmanship. Habits of discipline and order are

unconsciously acquired. As I have said, all organised games are played according to some rules. The observance of these rules by the children encourages obedience. They learn to obey even if they like them not. They learn on the play-fields that to maintain order and discipline, they cannot do away with rules which must be observed in the interest of all. This obedience to rules of games on the play fields is of inestimable value in both school-life as well in after-life,

Again, it is on the play-fields that courage is learnt. The boys are brought face to face with danger. They learn how to encounter it without the least fear of risking their lives. If they venture nothing, they will have nothing. Organised games therefore afford ample scope for a boy to shake off timidity and learn how to face danger. The Duke of Wellington is said to have stated that Waterloo was won on the playing field of Eton. Had not he been taught to face danger in cricket games during his school-life in the Public School at Eton, the result of the battle of Waterloo would have been otherwise,

Games teach self-control and self-restraint. If the players of a team play each in his own way—to win reputation not for his team but for himself, the team is sure to lose the game. Games thus teach to control one's selfish interest in preference to the interest of others; to co-operate and work

harmoniously with one another. Unselfishness is thus fostered and a spirit of unity and fellowship is imbibed. It is in well-organised games that children who are unruly and have little self-control or sense of obedience, are trained in self-discipline and a sense of order.

Games afford good opportunity for the development of the powers of organisation, and to some extent, of quick judgment and initiative. They draw forth capacities for command. Games teach how to treat the opponents fairly and courteously, how to be modest in victory and cheerful under defeat. In competitive games, the child gradually learns to respond to the constant call for endurance, determination and perseverance. Games make the players sharp and prompt. All these experiences afford fine moral training and go to the making of a good character.

Besides, in a team-game, the boys play together for the achievement of a common purpose, depending one upon the other, and thereby a spirit of co-operation is fostered. Again, in international or inter-school matches, the various communities or races are brought together on a common platform, and thereby feelings of racial or communal hatred and disunion are gradually removed; the narrow and vitiated views yield place to largeness of mind, and a spirit of good-will is promoted.

Lastly, games contribute much to the making of good citizens. Loyalty to one's side, love of fair-play, obedience to the rules and laws of games and to authority, unity of purpose, sense of responsibility, companionship, the spirit of yielding up of selfish interests for others,— all these which the players learn through games, develop, under proper direction and regulated training, into true citizenship and produce good citizens in course of time.

SOME SIMPLE FACTS ABOUT DIET

By

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It goes without saying that eating is essential for the up-keep of the body. No one can live on air for long, much less maintain good health. Body requires food for its very sustenance. It does not however follow that all foods that are available for this purpose can be taken with impunity. There are foods which do more harm than good, though they might satisfy the palate. The all-important question about diet is "What to eat?" Broadly speaking, it may be laid down that only the food that is wholesome should be taken. Many foods generally considered wholesome are quite the reverse. Of these, white flour products are the most harmful. With the elimination of bran we deprive the flour of its important vitamin and mineral contents. It is best to take food as nature has provided it for us. Amongst the natural foods, fruits, nuts, vegetables, milk, curds, cream and other dairy products are the best. Man's natural foods are no doubt the fruits, succulent herbs and roots, the nuts, the cereals which, in their natural unfried form, appeal to his

unperverted sense of alimentation. Nature has supplied ample variety in every season to delight the senses and prevent monotony. Almost all Naturopaths and physical culturists are agreed that cooking is not a natural process. In this connection we may quote from one such authority. Says he, "It must be understood that cooking food is not natural, because its chemical constitution is changed by the destructive power applied by the high temperature. The sun energy is dissipated. The volatile essences are exploded. The tonic elements (organic salts) have been freed, mineralised and neutralised. The proteids are coagulated. The starches are rendered so that they enter the circulation undigested. The atomic arrangement of sugar is rendered uncongenial. The oils are fused. Therefore, cooked food readily ferments and decays in the alimentary canal; besides, its consistency does not give the proper exercise to the organs of communiton, digestion and absorption; and it has a tendency to puzzle, confuse and pervert the alimentary functions—thus laying the foundations of disease."

The above is an uncompromising condemnation of cooking. We however, cannot go to that length. From ages past we have been living on cooked food and it is not easy to break off with one stroke. All that can be reasonably recommended is that the foods should not be cooked at a high temperature as in frying (steam cooking being the best form advisable)

and that seasoning with spices and condiments should be avoided as far as possible. Pepper, sauces, vinegar, chutnies, pickles, marmalades and preserves, etc., should not be taken often or in large quantities, as they are undoubtedly harmful to the digestive system and therefore provocative of disease. Most condiments and spices are injurious stimulants. Their use violates a fundamental principle of living, which is, that the natural and simple flavours of all foods shall be untouched and unmolested by outside influences. Sweets, pasteries and other starchy and rich foods are very difficult to digest and therefore should better be left alone. The golden rule in the matter of diet is, "Simpler the diet, the better for body and mind."

Now, the question arises how much should we eat to maintain health, strength and vigour. The notion that is most commonly held is that the more one eats, the healthier and stronger one becomes. Nothing could be more suicidal for health than the habit of over-eating. It is not what we eat that goes to build up the body, but what we can digest and assimilate into our system. The food that is eaten but not properly assimilated, not only does not nourish the body, but rather becomes a source of discomfort and ill-health to the one who partakes of it. By eating in excess the stomach is dilated, crammed and packed up with food so that its natural movements are retarded and the food mass

is not properly digested and therefore frequent belching and retching are set up in the stomach. In due course this undigested or half-digested food passes into the intestines where it ferments and gives rise to wind and flatulence. The intestinal juices also fail to act on the undigested mass and the whole noxious matter goes down into the colon without providing adequate nourishment to the body. Here too, decay and fermentation go on and produce poisons or toxins that are extremely harmful to the system. Thus, over-eating is injurious in more than one ways. It taxes the nervous system by calling upon the reserve forces of the body to get rid of the surplus or, in fact, the whole of the undigested food-stuff. The poisons engendered by the decay and fermentation of mal-assimilated food render the bloodstream impure, thereby deadening the exuberance of life that fills the man with vim and vigour. The blood being impure, the system becomes more susceptible to disease. And if the germs of an acute or chronic disease are already present in the body of the over-eater, they begin to flourish on the impure blood-supply and make the condition of the sufferer worse. The chances of cure are lessened while the disease fosters and gets a stronger hold on the poor victim.

The first and the foremost thing, therefore, is that one should avoid overeating and overcome the habit, if formed. One should 'draw one's hand away

from food while there is still a slight desire for it. This is a rule of diet which, if not observed, is the most potent cause of ill-health and diseases, such as, indigestion, dyspepsia, diarrhoea, constipation, headaches, heart-burn, congestion of the liver, piles, worms, gout, obesity, etc.,

But if one should not indulge in over-eating, one should be equally on one's guard against under-eating. That insufficient food means poor health and less power of resistance to disease is a fact which has only to be stated to prove it. Ration below a normal means mal-nutrition—incomplete nutrition and this is, in itself, a disease as well as a source of other diseases. In a word we may sum up that one should avoid both the extremes in eating. Neither over-eating nor under-eating is conducive to health and vigour.

Now, we turn to two more important questions in the matter of diet. They are 'when to eat, and how to eat ?

As to the first we may reply outright that appetite is nature's call to us to take food. The clock on the mantel-piece is no safe guide. According to the clock it may be meal time, but the lack of appetite indicates that food taken at the breakfast has not sufficiently advanced in the chemical process of digestion to warrant the introduction of more food at that stage. Better would it be to miss a meal and

wait for nature's call of appetite. In fact, few people know what real normal hunger is, because they never give the stomach a chance to find out. Nor should one eat when one feels tired or worried, as digestion will be very sluggish and imperfect in that case.

'How to eat'?—well, that seems ridiculous, for every one knows how to eat? Surprising though it may seem, we make bold to say that not one in a hundred really knows how to eat. All that most of us do is to bolt down our food or wash it down the throat with beverages and have done with it within a few minutes. In other words the food is not properly masticated before it is swallowed. The mechanical process of mastication or mouth-treatment of food is no less important than the less voluntary chemical and mechanical events taking place in the stomach and intestines. Each mouthful of food should be masticated or chewed so long as it tastes good and not swallowed until this action is performed involuntarily. If thus treated, it provides for contact of flavouring substances with taste nerves sufficient long to ensure an adequate flow of digestive fluid suited to the food ingested. Thorough mastication also provides for complete insalivation and liquification of the food. This free mixture of saliva is necessary for digestion of the starchy element contained in the foods.

In addition to the above effects of mastication, the thorough crushing and breaking up of the food

guards against injury and irritation to the delicate lining of the stomach caused by coarse particles of food being swallowed.

Lastly, hurried mastication results in putting an extra burden upon the stomach, and at the same time works a direct injury to the teeth by their non-use. One should therefore, always eat slowly and masticate every morsel of food properly. If one is in a hurry and finds it necessary to curtail the usual time allowed for meal one should not eat faster than usual, but eat less.

GEOGRAPHY

Advantages of its study; its effects on the growth of Nations.

By

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- OUTLINES:**—1. Function of Geography.
2. Broadens the mind.
3. Useful in affairs of our daily life.
4. Its effect on the growth of Nations. •

What is Geography? Geography is the story of the surface of the earth. It is not a story of imagination, but of actual facts and places. Not only is Geography a story but it is a science. It is the science of the earth and as such, it tells us the reasons of happenings on the surface of the earth. The earth is our home and the country we live in, is but a room of that great home. Geography tries to unfold before us, the plan and arrangements of that home. To try to know the details of it is indeed worthy of our time and attention, but it is a great home and its details are greater still. It does not pay—nay, it is not practicable—to remember the details—the rivers, the mountains and the islands etc. on the surface of the earth. Geography is then a catalogue of names and facts. Could ever a catalogue of names and facts, be

interesting, however worthy they might be of our attention?

Fortunately, Geography now stands shorn of this stigma. It is no longer a description of the earth in relation to man, but a description of men in relation to the earth. It is a science and so, it classifies things and assigns reasons to them. Strings of names, unconnected with one another, we cannot remember, but how easy it is to remember them, when they come under a class and that class itself is based upon reason. Modern geography has now found out certain factors governing the surface of the earth which bring out types of climate producing types of vegetation peculiar to themselves. Not only do such factors influence vegetation but habits of man too. Do not the habits of man tend to influence the forms of government he lives under? Certainly to a great extent, they do. Geography has, therefore, given us the key by which we clearly understand how the environments of man have helped to make him what he is.

The study of such a subject quickens the deductive faculties of mind. It enlarges our sympathies too. Nations do no longer live in isolation, as in the days gone by. As civilisation advances, dependence of one nation on another becomes more and more pronounced. The food we eat, the clothing we wear, conveyances we use are, in many cases, the product of hands and brains of people living in

far-off lands. Even our thoughts and languages are influenced by others. Geography clearly illustrates this interdependence of man on his fellows. Certain countries are so situated physically that manufacture alone is possible there, while certain others are eminently fit for agriculture. One needs the produce of the other. A clear knowledge of this dependence of one country on another creates intelligent sympathy, disarms envy and establishes feelings of amity. The question of exploitation often levelled against manufacturing countries is set, for ever, at rest when such physical aspect of countries is appreciated.

A student of geography takes an intelligent interest in nature. He does not look astonished to be told that there, in polar regions, day and night are of several months' duration and in equatorial regions, there is no change of seasons. He knows exactly why rain falls in certain regions while there are arid deserts in other parts. He will not attempt the impossibility of planting rubber-trees in polar regions or rearing the rein-deer in the tropics. In trade and commerce, a knowledge of geography is almost indispensable.

Let us now consider how geography has contributed to the growth of nations.

History tells us that fertile river valleys were the cradles of almost all ancient civilisations. The Yangtes-Kiang valley nursed the civilisation of the

Chinese and it was in the Indo-Gangetic valley that the Hindus perfected their wonderful culture. The Babylonians prospered in the valley of the Tigris and Euphrates while the Nile saw the rise of the Egyptian pharaohs. If smiles of nature contributed to the leisurely culture of arts and science, her frowns also served to stiffen the determination of man to subdue her and harness her forces to his advantage. England's insular position has, not a little, contributed to the proud position she now occupies in the world. The Dutch have got to put up a perpetual fight with the sea and, no wonder that, they are, as a race, daring navigators. The Swiss have no coal in their country to run factories. Having had to live in the midst of snow-capped mountains, away from the sea-shore, they make the fullest use of the water-falls in generating electricity and thereby running their factories of such things only as would be small in size, so that they would not be required to pay much freight in sending their goods to the sea-coast. It is why the Swiss have the reputation of making good watches and clocks. In India, the people have become home-loving and contented; it is because, her rich soil could support a teeming population, secondly because absence of islands near the coast has not tempted them to cross the sea,

IMPORTANCE OF FREE LIBRARY.

By

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Education is the first step towards the uplift of a nation and therefore it certainly holds a unique position in the development and well-being of an individual. This education, however, can be obtained conveniently only from one source—books. Books convey to us the well-planned and mature ideas of master minds of the present and the past which every one of us should firmly grasp and give effect to in the daily work of life with a view to make one's life worth living. To make our life 'full' we must read as many books as we can remembering all the while to what a great advantage modern science has put us in placing various classes of books within our easy reach in comparison to the olden times when the art of printing was unknown and circulation of books was a dream.

The greatest blessing of modern civilisation is a public library where books are kept within the easy reach of all who care to have them. But in the hard days of the modern age when the struggle for existence is so keen, especially in a country like ours, it is difficult for many to meet even the small expenses necessary to have access to these libraries. Under such circumstances a free library is certainly the greatest boon which one may aspire after.

The advantages of a Free Library are many and for this reason in England and in America almost every important town has been blessed with a free library where the rich and the poor alike without any distinction, derive the same benefit by reading any book they choose free of charge. Such libraries create and encourage the habit of reading among the public—specially among the working classes who are undoubtedly the invaluable assets of a nation. Without these libraries it cannot be possible for poor people to lay their hands on any book and quench their thirst for knowledge which is natural with many. The history of any nation will tell us how poverty has nipped in the bud the aspirations of many promising youths by preventing them from having access to the store of knowledge which goes by name of library; and we also know how the late illustrious Iswar Chandra Vidyasagar had to waste much of his indomitable energy in procuring books for his study. Had there been any free library in his time in his village, Iswar Chandra would have surely worked wonders. If we really want to see our nation in the forefront in the march of progress, if we want to see every one of us as valuable assets to the society, then we must educate and enlarge their minds and thus make them fit to occupy the pride of place every where. And it is possible for learning being thus broadcasted only through the medium of free libraries. It is

our paramount duty therefore to try our level best in collecting funds towards establishing and maintaining free libraries in every place where the want of such institutions is keenly felt.

But if there are advantages of a free library there are certainly some disadvantages of it, because light is inconceivable without shadow. If people always get books at their disposal free of cost they will naturally shrink from purchasing books for themselves which will indirectly affect the production of many valuable books in future, because no author will take to writing seriously unless he sees that a considerably large number of his productions is sold with profit. Another difficulty will be in the way of maintaining a free library for long with all up to date publications because too much handling will seriously damage the books within a very short time, and thus tell upon the public purse very heavily in replacing them. This is not all; it is a well-settled principle of the medical science that books which pass from hand to hand do very often carry the germs of diseases, if any, from one to the other. But still the advantages of a free public library do certainly outweigh the disadvantages and we must have such libraries by all means in our power.

NEWSPAPER READING

By

Babu B. N. Banerjee, B. A.

Introduction—Immense popularity of Newspapers.
Arguments for—Arguments against—Conclusion.

It may be rightly said that the modern civilisation of the world is the direct outcome of newspapers. It can hardly be gainsaid that Newspapers are very powerful agents for educating the public mind and in fact, newspapers exercise a very great influence in our every-day life. Civilisation of a country is best measured in the quality and quantity of its newspaper publication. In other words, the newspaper is a country's meter to measure its standard of civilisation. The larger the newspaper publication, the higher is believed to be the standard of civilisation according to the modern estimate. The newspaper publication is indeed a wonder, nay, a miracle of the modern art, industry and organising skill. To take one out of many examples, in the city of New York alone are published as many as 250 daily papers besides a large number of weeklies and monthlies. Some of the dailies can count their readers by the million. One newspaper publishes a hundred pages of neatly

printed matter along with a large number of illustrations and photos in its Sunday edition. The huge publication certainly indicates the huge scale of newspaper reading prevailing in the country. It is said that a man can go without his meals, without a murmur but he can never do so without his daily paper. The breakfast table loses its relish without the newspaper on it.

The wonderful popularity which newspaper reading has achieved in the civilised societies all over the world, must be due to some intrinsic worth in the newspaper. It cannot be reasonably presumed that the world at large is running mad after a false fashion. The most tangible benefits conferred by the newspaper are that it educates the public for the better understanding of each other, it brings the different parts of the world in closer relationship with one another and promotes civic responsibilities, besides conveying information of events taking place even in the remotest corner of the world, and also propagating much useful knowledge about art, industry, law, sanitation etc. Newspapers bundle up together, so to say, the four corners of the world and as such afford great facilities for the business man to pursue his speculative enterprises and the philanthropist for his humanitarian activities.

There is, however, the other side of the shield. Eminent men have been known to have most

mercilessly condemned newspaper reading. They consider newspaper reading as a huge waste of precious time. They have got their arguments in favour of the assertions made by them. The most sensible argument is that newspaper reading tends greatly to destroy the growth of originality and the critical power of the mind. Newspaper readers are not in the habit of trying to form their own judgment when they get the judgments ready-made for them. A great critic has thus characterised the modern man as a parrot of newspapers—who forms his opinion at the direction of his editors.

NOVEL READING.

By

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Introduction :—Novels form quite an important part of any kind of literature in almost all the countries of the world. They are as essential and indispensable as poetry or drama and play the same role in the development or rather the perfection of a literature as any other of its branches. "Poetry", according to Shelley "is the very expression of life in its eternal truth". While it teaches the mind, it elevates the heart. Good novels perform the same function and serve the same useful purpose only in another form. Thus we can hardly ignore the importance of the study of novels which effect the same beneficial purpose as is aimed at, by the reading of either poetry or drama.

Good effects :—Innumerable indeed are the benefits reaped from the reading of novels. The very definition of novel or fiction indicates that it is the expression of a story of which the characters and events are imaginary and purely the author's creation, and the ideas inculcated and the thoughts embodied in them are the ideas and thoughts that prevail in the minds of the people of the

times. For example, the renowned novel, "Krishna Kanter Will" of Bankim Babu depicts how a profligate husband of the modern times deserts his chaste and devoted wife, and how for such folly he goes through a life of countless ordeals and misfortunes which however reach their culminating point when his ideal wife "Bhramar" breathes her last before him, in utter disappointment and woe. Similarly if we take an English author H. G. Wells, we find how, in most of them, there has been an attempt to depict the workings of modern science—which has got so lofty a place in the many activities of the civilized and cultured man of to-day. Thus many novels do immense good in giving us a true and realistic picture of the age we live in and the country we inhabit.

Further-more, they go a long way in developing our thoughts, ennobling our ideas and sentiments and elevating our character. How? The answer is simple. The sacrifice of heroes for the good of others, the ideal love of the wife for her husband, the martyrdom of the saint for the moral uplift of the people—all these which find their apt expression in novels, chasten and purify our minds as we read them, and instil into our hearts the inspiration and zeal which persuade us to translate those very ideals into action. Besides exerting this supreme influence over our morals, they give much food for the joy and rapture of our imagination by the poetic or rather the idealistic

descriptions of charming and beautiful scenery. While we read them, we feel ourselves carried far away from this sooty earth with its thousand ills and turmoils, from the din and bustle of the busy, work-a-day world, to the Elysian sweetness and joy of a Fairy land we seldom enjoy on earth.

Last, but not the least, they contribute much to the formation and development of a good and pleasing style which is an important factor in the perfection of a language which is inseparably connected with, and cannot be divested from, literature. Novels written in an impressive and homely style are the precious gems of a nation's literature.

Novels seldom impart any evil if rightly chosen. If we can avoid all those trash and absolutely unhealthy writings that we now-a-days find our markets stuffed with, and pick up the really good novels that abound our school and college libraries, we are sure rather to feel happy than disgusted, rather invite much good than any harm, by novel reading. The remedy of overcoming the contagion of bad novels lies solely in our hands and we need only blame ourselves if we spoil our time and mind in being tempted to read such novels as only tickle our lower natures, and minister to the cravings of the beast that is in us. Students should cautiously avoid such novels for they do more harm than any substantial good.

General observation—In the opinion of some, novels are the best engagement of one's leisure and spare hours. But that is only minimising the importance of novels. Novels should be read with pleasure like any other work of science and art at any time convenient to the reader. Of course unmitigated devotion to novel-reading to the detriment of all other branches of higher study, is as fastidious as inclination to one particular kind of diet throughout the year. That becomes boring and monotonous. Man is a lover of change. To attain this end, he should have a sense of due proportion to everything and scientific or literary cultural novels should form an important item of his daily routine of study, for the thousand and one blessings they carry with them, and the inestimable good they bring about, as being the most important part, and an indispensable feature of the literary activities of a nation.

GOOD MANNERS.

By

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Meaning:—The word “manners”, in modern English, means outward behaviour; so, good manners denote polished and elegant behaviour. One who knows and observes the rules of etiquette of decent society and behaves politely towards others, is said to be of good manners. In other words, we might say that good manners make a gentleman; for, gentlmanliness, in the ordinary sense of the word, consists in correct, courteous and considerate dealings with all. But a mere veneer of politeness cannot possibly stand one in good stead in the storm and stress of life, or make one a true gentleman. A true gentleman instinctively thinks of the feelings, comfort, and happiness of others before his own. There are such gentlemen even amongst the poor and illiterate; though they have not had any opportunity of learning the rules of etiquette, they have kind, genial hearts which compensate for all other short-comings.

Influence of heredity & environment:—

Thus, we see that real good manners are distinguished from superficial politeness and are rooted in good birth or heredity; but good upbringing, or education, has also an important part to play. Though “Noblesse oblige”—rank imposes obligation—is a golden

motto and much can rightly be expected of one of high birth or station, yet by good birth is not meant only high birth in a so-called "noble" family, for there are good men and women among the poor and lowly also; and the issue of such parents inheriting the parental virtues, may justly be regarded as of good birth. Many a so-called 'nobleman' is at heart mean and selfish, cowardly and wicked. Wealth, rank, fine clothes, fine speech, great learning, none of these singly or jointly, can make a man a true gentleman. It is character or the inward moral qualities that can do it, and character is a commodity which is not the monopoly of any particular rank, class, or community.

But though heredity provides with the potentiality of goodness it rests with environment to determine whether the possibility should be converted into an actuality or not. A Mozart, Beethoven, or Tansen, born among the Hottentots of Africa, would but have been the best tom-tom beater of his tribe, for want of suitable social environments for the development of his musical abilities. Similarly, there are many among the so-called low-born, who for want of proper training, or on account of unfavourable environmental conditions have not been able to acquire fine manners, and have remained boorish in their life. But we should note that it is vulgarity, and not rusticity, which all decent people despise as being the opposite of good manners. There is no reason why a peasant, or a working man, should not have the fine manners of a gentleman.

How cultivated:—Though the possibility of good manners lies in gentle birth, a good temper,—a cheerful, kindly, and genial disposition,—is also necessary for their acquirement. It is by training only that they can be developed in all their beautiful forms. Education implies a sensibility to the higher and finer values of life. So, a sound, liberal education has a great refining influence upon character. A child has to be trained carefully by its parents and teachers as to how to avoid conduct which is vulgar and improper, and how to cultivate good manners. The methods of cultivating good manners are, as in forming other good habits, patient instruction, setting examples, and judicious award of reward and punishment. When good manners are ingrained in nature they lend a charm and sweetness in comparison with which personal looks are of no consequence to any human being. For, personal grace or beauty is a thing of the material world which will vanish or perish in no time, but real good manners are part of the soul or spirit, which is imperishable.

How shown:—The essence of good manners is to acquit ourselves in every situation of life, as best we can, without causing any trouble, annoyance, or suffering to any one. A twentieth century gentleman cannot, therefore afford to neglect his person. He should observe personal neatness and cleanliness in every respect. With all his contempt for fashions he should not be careless about his dress, or appearance. It is an insult to a respectable society to appear in it in a

dirty and shabby condition, with soiled, stenching clothes on. The second point of importance is that we should, whenever we come across a superior, a friend, or even an acquaintance, use the proper greetings and do the courtesies prescribed by the community to one another. Good manners also require us to observe punctuality in business, to keep appointments and words, to obey our parents cheerfully, to show respect to our superiors without servility, courtesy to equals, and consideration for those below us. In fact, so far as courage and sacrifice are concerned, a true gentleman is in no way inferior to the knights of the chivalrous age. He has got to fight and overcome so many foes, such as, Idleness, Anger, Greed, Meanness, Lying, Deceit, Dishonesty, etc.

In construing the action of others a gentleman is always fair and charitable. He is no mischief-maker or scandal-monger; he refuses to listen to any gossip or rumour; he does not spy on others, as he cannot take any pleasure in the weaknesses of others. He knows that he cannot take part in mud-slinging without soiling himself. He has for his life's motto—"Do unto others, as you would be done by", and always strives to act up to it. Thus we see that fine manners are the essential ingredients of an ideal gentleman.

Criticism:—We can put up with the rustic manners of the unlettered, but the bad manners of ill-bred people are intolerable. There are many among the so-called educated people who take pride in being

rude and rough, odd and brutal ; these can never be excused and every society will be glad to get rid of such people. Some of these consider rudeness to be a sign of independence and manliness. As human nature is constituted we cannot like or approve of all that we come across, but we can afford to be kind and sympathetic to all, even to our enemies, and treat them all courteously. The burden of sorrow is already heavy in the world and we should not increase it by being unnecessarily harsh and cruel in our dealings with others. It does not cost us at all to be polite to all, but we can bring happiness to many a heart by our kindness.

There are others again who say that politeness—to say “I am glad to see you”, when actually you dislike the person spoken to, or to enquire of a person’s health whom you do not care in the least whether he is alive or dead, is a form of hypocrisy. There is some point no doubt, in this sort of criticism. But there is a class of moralists who distinguish between one kind of falsehood and another. They divide falsehoods under three heads, viz, (i) **black lies**, spoken for mean selfish ends, (ii) **utilitarian lies**, such as lawyers and doctors practise for the benefit of their clients and patients, respectively, and (iii) **white lies**, spoken simply for pleasure and amusement, without meaning much offence or injury to anybody.

They say that this last kind of social lies does less harm to society than the un-necessary wounding of others’ feelings. One may say that one does not

agree with these moralists and argue that there are occasions in life when one is required to snub a blustering, brazen faced liar or braggart with hard words for his own good. As long as there is diversity in man there cannot be any hard and fast rule; but for all practical purposes, we may adopt the golden maxim of our fore-fathers, namely,

सत्यं ब्रूयात् प्रियं ब्रूयात्
मा ब्रूयात् सत्यमप्रियं ।

“One should speak the truth, but should see that it is spoken in a pleasant manner; unpalatable truth should be avoided as much as possible.” Even if we do not like a man it is not necessary to tell him the brutal truth.

Conclusion :—Politeness, which has its roots in a kind and sympathetic heart, is a pleasure in itself, as it keeps one in perfect peace and amity with the rest of the world. It adds to one's dignity by its constant insistence on self-control, and is thus the basis of many other virtues, such as, justice, fair-play, abhorrence of meanness and crooked dealings. It leads one to respect others, and the growth of respect for others worthy of it, tends to increase self-respect. It is because of these sterling virtues of good manners that the founder of the Winchester School and the New College at Oxford, prescribed the same motto to the School and the College :—

“Manner maketh Man.”

THE PROBLEM OF INDIAN POVERTY.

By

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OUTLINES:—

Definition of and the objective standard for measuring poverty—poverty, a social phenomenon; solidarity of social welfare—nature of Indian poverty—causes of Indian poverty—starvation amidst bounties of Nature—pressure of population on land—lack of capital—failure of leadership—waste of human resources due to defective institutions and corruption in public life—the idle hoard or misuse of precious metals.

Most of the terms that are used technically as well as popularly, acquire some loose meanings in their common use. So a definition of the sense for a scientific discussion becomes necessary. Poverty may be defined to mean all those conditions of life that result from income being less than what is needed for securing for an adult the physiological necessities and such a share in the amenities of life that his productive capabilities are realised fully and he is able to rear the next generation at least upto the same standard. Of course, individuals may be

satisfied with very much less than this and would even curtail their expenses inside the house, on what might be more necessary from the productive point of view, in order to keep up a show of decency which their place in the society they move in, requires. In fact, most people would not complain of poverty so long as they have not experienced the actual discomforts for a very long time. In popular language, it is in this sense of actual physical discomforts and the physical reactions that the term poverty is used.

The economist, however, has reasons to stick to the comparatively higher line of demarcation between the poor and the non-poor. In the immortal life of society the discomforts of any one generation are small matters and a generation may even voluntarily incur them in order to provide the succeeding one with the equipment for exploiting Nature. But poverty has reactions on the productive powers of society whose effects are cumulative. By the very definition adopted here, poverty contains germs for perpetuating itself by causing under-investment in men as well as the material appliances.

The welfare of an individual depends really on the triplet of what he can produce in form of goods or services, what he can sell these for and what he can buy with the proceeds. Each of these three factors leads to highly complex fields which it would be impossible to survey here adequately. The first one

is primarily a question of his own productive efficiency, which, however, is not wholly within his freewill. The other two relate to such intricate subjects as distribution of income and economic justice.

In each case, the results of his efforts depend largely on the social and natural environment, though the initiative belongs to him. Thus the amount of wealth produced by him, while on the one hand, it measures the energy he is able to expend, is nevertheless, conditioned by the extent of Nature's tractability in relation to his efforts; the savings made by others of his own and the preceeding generations and available for helping his limited muscle power and erring fingers in form of mechanical horse-power and appliances. Next what he can sell his own products for and what quantity of the material requisites he can buy therewith, is determined by the productive efficiency of the other parties. Unless the productivity of the other parties increases correspondingly, his own increasing productivity will only bring him less than proportionate prosperity.

The problem of poverty in India differs very widely from that of the rich and highly industrialised nations. Here it afflicts the mass of the people, who, but for the reaction of this very poverty, do not appear inherently inferior to any sample that we might take from the average working and peasant classes of the rich communities. In spite of the fact that the physiological wants imposed by Nature on

Man in India are much smaller than those in England, and so although the amount of purchasing power sufficient to place a man above the line of poverty would be much smaller here than in the latter country, the various estimated incomes per head of our population lead us to the conclusion that the proportion of total population constituting the poor must be much greater in India.

We cannot, however, blame Nature for our poverty. With the diversity of climate, and the consequent diversity of vegetable and animal life necessary for man, with the rich alluvial plains capable of producing large surpluses over mere subsistency, available for building up culture and art, industry and trade, with the rugged hills and inhospitable deserts coaxing out and developing the combative instincts, energies and resourcefulness necessary for overcoming adverse environmental conditions, with her scenic grandeur and diversities and even beauties calculated to evoke the tastes and feelings that lie behind successful artistic and industrial designing; with the large coast lines providing ample anchorage at least in the days of the sailing ships and inviting the inhabitants to the sea; with her vast, if not inexhaustible mineral resources; and with her oceanographical position at the head of the waters serving as highways between the far East and the West, it seems that Nature did not mean her to be poor. The blame lies really at the door of our institutions and our History.

The area of land per head of population here is hardly more than one-third of an acre out of which all the requisites of individual and corporate life have got to be derived, since the contribution to the national wealth from industries and trade is small indeed, compared to that of the richer countries. Moreover, the productive power of land has been reduced by extreme fragmentation, want of capital and the export of raw materials. And of the produce of even this diminutive heritage, we have to send abroad a large fraction to pay for the goods we import, for interest on loans and for the leadership of the foreigners in trade, industry, administration and war. Evidently, since the area available cannot be increased and any appreciable emigration, apart from its pros and cons, is out of question, our only hope lies in exploiting the existing resources intensively by changing the outlook of the cultivator on life. A changed outlook on life is also expected to make the people realise the parental responsibility of not bringing into the world more children than they can bequeath opportunities for.

But for the brain and all that it means man is not so well equipped by Nature for the struggle for life as most other animals. The result is that Natural Man is condemned to poverty. It is only with help of accumulated wealth in form of appliances of production, the result of his forethought no less than the growing productive power and accumulated knowledge transmitted by social inheritance, that

man has been able to emerge from primitive poverty and squalor.

These equipments representing the amount of capital per head of the Indian population is remarkably low and most of it in the big industries is borrowed from abroad.

It is partly a result of our History. Just during the period that Great Britain was laying the foundation of a new civilisation based on capitalism and occupying the vacant spaces for her children to expand in, for supplying her with food and raw materials and for absorbing her products, India was using her resources in the wars under British leadership to achieve a territorial unification. In the chaos of the period and in contact with the ignorant and unsympathetic foreign administrator her social heritage of accumulated industrial and artistic knowledge and experience vanished. Moreover Pan Britannica being a result not of the economic, social, intellectual and moral development evolved by the genius of the race, released the procreative instincts of the population and deprived it of the resources that might otherwise have been used for capital.

Above everything else, however, progress depends on efficient leadership which seems to have failed in India for some centuries, in peace as well as in war. The race of men which had carried the light of Indian civilization to the various shores washed by the

Indian Ocean, seems already to be extinct by the time that the Europeans established direct commerce with India. Even the receptivity of the people was gone and the Indian business leaders showed no more readiness to learn from the new industrial spirit of England than the Indian war-leaders did, a little earlier, from their defeat on the Adyar. Some writers think that this deficiency was made good by the British people after the unification of India by them. One is, however, inclined to think that it had a cramping effect on native capabilities in so far as it took away all responsibilities for leadership from the shoulders of Indians.

We are further hampered by many inherited or newly-grown institutions and much tradition that divert the best brains to mere acquisitive channels. Some day in future, the moral capabilities of man may reach a level in course of its development when it would be possible to include a section in the Penal Code against all sorts of "acquisitive gains", and socially intercept all kinds of "economic surpluses" to humanise the operation of economic justice towards the unlucky and the unfit. Meanwhile, a serious attempt to narrow the scope for mere acquisitive as distinguished from productive activities is quite feasible to prevent the leakage of a large part of our human and material resources into unproductive channels.

While we deprive the children of our poorer neighbours of their morsels and the soil of its

nutrition by export of raw materials and other products of land to create a favourable balance of trade for importing gold and silver for unproductive purposes, we pay heavily to the foreign banking firms for their more intelligent use of these metals. Here is one of the loop-holes for attacking our poverty. It has been calculated that of the total of the world's stock of gold, India—the poorest country on the face of the Earth holds the largest supply next to the U. S. A—the richest country in the world. If this gold could be mobilised along with native business and technical leadership it would mean the most powerful jerk to lift India out of the rut of self-perpetuating poverty.

THE PROBLEMS OF ORISSA

By

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My link with Orissa is not merely due to my service associations. It is more due to the fascination which Orissa exercises on the mind of every man, be he Indian or European. Alike by the beauty of its physical surroundings, its green plains and blue mountains, its mighty rivers and boundless ocean, its lovely lakes and valleys and its balmy air—by the contrast of its great history with its present decline, of its former extent with its present dismemberment, of its Rajas with its Ryots and of its lofty temples and its lowly cottages, by its famine and its floods, by its appalling poverty in the midst of fertility, by the perpetual conflict between religion and science which goes on within its borders—it challenges the attention of all thinking Indians. Asia is the holy continent of the world, India is the holy country of Asia and Orissa is the holy land of India, and it is not merely an accidental coincidence that both Mahatma Gandhi and the

present humane Viceroy of India should evince a lively interest in Orissa's welfare. The historian and the economist, the artist and the philosopher find a perennial inspiration in its monuments and its problems. They are very similar to those of India; only everything is magnified on a stupendous scale. Orissa in its disease, ignorance, poverty and disunity, as much as in its beauty and spiritual vitality which has enabled it to survive thousand misfortunes, is an epitome of India and anyone who is interested in the problems of our country will easily do worse than begin with those of this Province. It is the testing ground of all social, economic and political remedies.

The Problems of Orissa---I sincerely wish I could avoid the melancholy task of advising you about the duties and responsibilities which figure so largely in the addresses to students in India and speak to you more about the care-free life and happiness which is the privilege of golden youth; but the student of India and no less the student of Orissa has so many problems awaiting his attention when he grows to the full stature of citizenship, and the path of his own individual well-being is beset with so many difficulties that one cannot conscientiously refrain from referring to them. He is in the position of an orphan who has to prepare for his future without the adventitious help which ancestral property or the kindly forethought of parents can give in the race of life. The Oriya student

has literally to create the conditions of his own future existence, for, unlike his contemporaries in Europe and America or even some other parts of India, his ancestors have not bequeathed to him an economic and educational organisation which will help him in his career, but, on the contrary, have saddled him with some social and political disabilities which impede his progress at every step. His portionless lot is only relieved by the possession of the remains of a civilisation, whose ashes are still warm, and of a name, honoured in history for its fight for home and hearth and religion when all others had laid down their arms. This is however a precious heritage which you youngmen should cherish with all heart. Poverty and an honoured name go farther to build a family fortune than riches without character and, as in the case of individuals, so in the case of countries, for historic nations succeed in reviving their glory when proud imperialistic nations fall. Looking on the sky-piercing *Shikharas* of the *Lingara*, and the Jagannath temples in the golden light of the setting sun with their *Patukas* waving bravely in the breeze as they have waved these thousand years, one feels Orissa cannot die.

Do not minimise the gravity of its social and political problems. I am aware its standard of living is the lowest in the whole of India, that the food and clothing of the poor is of the scantiest and coarsest description, that the province is annually ravaged by

floods and famine, that there are neither cottage nor power industries to supplement the small income obtained from uneconomic holdings. Nevertheless I cannot subscribe to the view implied in the assertion of a former President of the Orissa Students' Conference that the Oriya language will cease to be spoken within thirty years or the more recent advice of Mahatma Gandhi that failing a suitable engineering solution the areas liable to flood should be evacuated.

Economic Backwardness:—It will be worth ~~only while to discuss at some length this economic~~ question of Orissa which is the problem of its problems as it affects every child, ~~women and man~~ and leaders and workers of to-morrow cannot even in the hey day of their youth, profess an utter indifference to it.

The population of political British Orissa according to the census of 1921 was about five millions which is about the same as that of Australia. The difference in the amount of land available in the two countries from which all food must necessarily come is too striking for words. 2½ acres of cultivated land have been suggested as a reasonable area for maintaining in comfort a unit of population. Under this estimate there ought to be 12½ million acres or 19,600 sq. miles of cultivable land for the support of the 5 million Oriyas living in the four British Districts of political Orissa. But their total area including uncultivable land which amounts to about 25%, is only 13,736 square miles. This means that even if every inch of

cultivable land in Orissa were cultivated, it would not suffice to keep the present population of Orissa in civilised comfort. Even as early as thirty years ago at the time of Maddox's Settlement, only 544 square miles or 9% of the total area in the Cuttack, Puri and Balasore Districts were available for the extension of cultivation. Of these 177 sq. miles were reserved for grazing or cremation purposes. These facts would imply a very great pressure of population on the means of subsistence.

It is true the density of population in Orissa is not so great as in England and Belgium, but the Englishman or the Belgian by scientific agriculture grows three blades of grass where the Oriya grows only one and manufactures an enormous number of commodities with which he buys the additional food grains he needs from different parts of the world including Orissa. The Oriya peasant is not even able to make a proper use of his scanty patrimony. The size of his holding is too small for profitable cultivation.

Even in 1898 the average size of the holding in Cuttack, Balasore and Puri was 1.26, 1.85, 1.82 acres respectively. Owing to further fragmentation on inheritance, it must be very much less at present. There is reason to believe that while prices of all necessities have gone up, his income has not kept pace with these prices. Such a state of things can only end in one or all of three things—a steady diminution of

numbers by disease and Starvation, emigration, a continuous deterioration in the standard of living. All the three things have more or less come to pass. I need not recite the melancholy tale of floods, famines and epidemics which have devastated this ancient land, nor the heart-rending stories of emigration to strange countries in search of livelihood. Even now as I am speaking, one can hear in fancy the wailings of little children and women—the victims of the last flood in Balasore, as they bid farewell to unfortunate men preparing to leave their native land. As regards the deterioration in the standard of comfort it is well known that food has become scantier and coarser, the hovels have grown smaller and the poor have met the war increase in the price of cloth by making their dhoties and saris shorter in length and inferior in quality. More serious than the economic loss is the moral loss implied in such appalling poverty. The subject of such misfortunes gets utterly demoralised. He loses character, self-respect, self-confidence and the power of helping himself. Victim of blind forces which he cannot understand, he addresses fruitless prayers to impotent gods or falls into a morass of pessimism which is fatal to all co-operative action and enterprise. These effects are cumulative. Without special expenditure and extraordinary sacrifice there is no breaking the vicious circle, but moral and material resources are just the things which are lacking in what appears to be a hopeless situation.

Possible remedies—For such grave disorder in the body politic there must be and ought to be a remedy. The solution is not simple but it is obvious that either the population should be reduced by the positive and cruel force of nature or by a voluntary limitation of numbers or should be trained to produce by scientific means a larger amount of the means of subsistence or should be assisted to emigrate to places where conditions of existence are more favourable.

It may be urged that a larger population is an indispensable condition of political prestige and power, but even if it be conceded that quantity counts more than the quality of population, there is no reason to suppose that that result will not be attained better by having a lower birth-rate accompanied by a much lower death-rate making the net survival rate larger. England actually attains this end better than India by having a greater rate of natural increase without undergoing the enormous sacrifice and misery of the latter which is implied in a high birth-rate accompanied by a nearly equal death-rate. To attain the same object we should welcome the efforts which are being made in the Legislative Assembly to raise the marriageable age of both girls and boys and should even go much further in that direction. The same object can also be attained by observing Brahmacharya for longer periods than is the case at present even after marriage. A married student becomes prematurely

old both in mind and body and becomes incapable of heroic sacrifice and vigorous leadership.

Emigration. The second remedy of emigration is largely resorted to by the poorer classes and is the one relieving feature of an otherwise gloomy situation. Whether in the tea-gardens of Assam, or the iron furnaces of Jamshedpur, the Jute mills of Calcutta or the Rubber plantations of the Malay Peninsula, or the rice fields of Burma, the Oriya labourer may be seen redeeming by honest toil the misfortunes of his native province. His earnings transmitted through the Post Office keep many a dependent alive in the homeland who would otherwise have starved.

This emigration however is not without its defects. The Oriya emigrant is in many cases lost to his native land and is soon absorbed in the population amidst which he works. Again, though he manages to keep himself above want, his lot is not exactly happy. Having left Orissa under stress and with a defective equipment, he is only offered the lowest and most degrading jobs. He becomes a mere cog in the industrial machine of Calcutta. He rarely rises to a position of trust and responsibility, but is merely an instrument of exploitation for the capitalists who swell their incomes by cheap and docile labour. His loss is nevertheless serious for Orissa, as, by the emigration of the most steady and adventurous, Orissa loses the best elements of its population and comes to be the land of the old and the infirm living

on the bounty of the youngmen abroad. The greatest harm however consists in the disintegration of family life. Very few Oriya emigrants are in a position to take their families with themselves. I need not describe the moral and social consequences of youngmen living abroad and young women and children left behind.

Re-distribution of the population.—Though emigration is a necessity, it would be better if it were controlled in a suitable manner and as far as possible, confined to places where family and local ideals may be preserved intact and where a greater amount of comfort than is possible now may be ensured. There should be a clearly thought-out emigration policy.

If the Oriyas do not revive their ancient colonising and sea-faring instinct which enabled them to carry the civilisation of India to the most remote islands in the East Indies, the valuable opportunity of making the Andamans a bit of Utkal Desh will have been lost.

Increasing Productivity.—The third alternative of increasing the productivity of the present population so as to enable it to live on a higher standard of comfort is the most acceptable and at the same time the most difficult, and requires radical transformation of Oriya social, economic, educational and political organisation. Scientific agriculture is

one means and rapid industrialisation is another. A great danger of increasing the total national income by these methods consists in this that the increased income may be utilised to maintain a still larger population at approximately the same low standard of comfort.

Any attempt at agricultural and industrial improvements must therefore see that they are not dissipated in this ignorant fashion. Much thought and careful organisation is necessary before definite measures can be taken. Economic councils and study groups established in different parts of Orissa with a central organisation at their head should be started for the purpose. But it must be remembered that agriculture and industrial changes are so much at the mercy of currency manipulations, fiscal policies and transport charges that a provincial organisation which cannot influence these things can only attempt them with indifferent success.

Hand-weaving even now is the leading industry of India after agriculture and any improvement effected therein will benefit a large number of persons. The value of cloth woven on hand-loom in Bihar and Orissa amounts to about five crores and it is anticipated that by adopting the fly-shuttle loom alone, leaving aside improved methods of technique, organisation and marketing, 50% increase in efficiency can be obtained. An increase of three crores in our provincial income is no mean addition to our scanty resources.

I understand from my students who have either spun themselves or served on relief duty in the famine and flood affected areas of Orissa that the income from spinning is so small that it does not appeal even to the victims of flood and famine. On the other hand it is possible to earn a rupee or more per day (which is the average emolument of a clerk in Orissa) by hand-weaving. Under the circumstances I do not see why we should not concentrate more on it as a supplementary occupation to agriculture and other activities. If each peasant family could be induced to weave the simple cloth which it requires as it cooks its own food either by compulsion or a lively sense of its own economic interest, there will be a net increase of agricultural income which cannot be despised. If half the attention which is devoted to Charkha were given to the hand-loom industry, the results would be more substantial and would benefit a large portion of India.

Such in brief is the programme of work which lies before every Oriya citizen. The unification of Oriya-speaking tracts and a measure of self-determination are indispensable preliminaries to all measures of social and economic reconstruction. The role of students who have any ambition to lead their country largely consists in preparing, by a life of study and discipline, to realise these national objects without which their own life as well as the life of all Oriyas must be poor and incomplete. It is for you to consider

how far you are prepared for the task which lies before you. I am afraid your material resources are not very great, your education is grossly utilitarian in character and the vision of most of you is circumscribed by the idea of securing a job in the public service. Even for this defective type of education, full facilities do not exist. There is no institution imparting instruction up to anything like a standard which is regarded as high in the light of modern requirements. There is no public organisation to correct the deficiencies of government agencies. Your leaders, torn by jealousies and dissensions are fighting over abstract theories and thin shades of a difference,

I am however sorry to notice that a note of pessimism, not unlike that which paralysed Arjuna on the battle field of Kurukshetra, has entered into the lives of Oriya youngmen. They have seen their Province partitioned like Polland, their countryside devastated by floods, and sometimes in the anguish of their heart they have asked the question whether there is any future for Utkal Desh. But as far as one can see there is no room for despair.

This Province is happy in the absence of communal friction. The Hindu-Moslem and the Brahman Non-Brahman problems do not exist. Thanks to the catholicity of worship of Jaganath, caste does not flourish in its anti-social forms and is no bar to progress. The Oriya is willing to go to the far ends of the earth in search of livelihood and gather

experience of many lands for the good of his own. He is an artist by temperament, cheerful in disposition and willing to undergo the hardest possible exertion. He is grateful for services rendered and is willing to follow his leader to the death. Possessing an intelligence distinctly above the Indian average, he has a special aptitude for learning. In the province of Bihar and Orissa his figure for literacy is the highest. These are qualities which can wring success out of failure, of which any country may be proud. Only, they have not been so far harnessed to a great purpose because leadership has been lacking. It is for you young men to supply the want. Orissa has need of you. Seek knowledge wherever you find it and strengthen your will by *Tapasya*. Develop a character which knows no defeat and a patriotism which knows no sacrifice as too great for the country. Do not give way to despondency, but get up and serve your suffering bretheren. In serving them you will get your highest reward—the reward not of fame, of wealth, of power, but the reward of self-realisation foreshadowed in the Gita, which everyman gets for doing his duty without a desire for its fruit.

FORWARD TO INDUSTRIES

By

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“**B**ack to the country” was Ruskin’s cry to his countrymen, but England paid no practical heed to it. India is always behind other civilised countries by half a century. That is why we are repeating like parrots that cry even now.

We should realise at the outset that cultivable land in a country is always limited and agriculture, which is entirely dependent on such land, will everywhere be of limited scope.

A farmer tills a certain plot of land and maintains his family on that. Now suppose his four sons are to follow the trade of his father, i. e. stick to agriculture. The land has naturally to be divided into four parts and then the income will be divided as well. This means, for the sons, a lower standard of living and consequent malnutrition which make them easy victims of malaria and other diseases. So, if one has to keep up the same standard of living, the surplus children (the number of sons more than one) must

seek employment outside agriculture. Taking up more land means depriving somebody else of his plot of land. Of course new plots may be reclaimed from fallow lands or hilly tracts, but this means investment of capital which is beyond the power of ordinary cultivators. Moreover, creation of new land for cultivation cannot keep pace with the increase of population, specially among agricultural people.

“Bhadrolok” young men of our country are now-a-days being asked to go back to villages and to pursue agriculture as a means of livelihood. At present the “landholder’s land” is being tilled by the hereditary cultivators. He must first get back the land from these people. Where then will these people go ? To the Jute mills ? This would mean coming forward to industries ! In any economic scheme, therefore, the nation as a whole must be taken into consideration.

Next, the standard of living of a gentleman is higher than that of an ordinary cultivator, so that a bhadrolok youth will require comparatively more land for his maintenance. This again means depriving a still greater number of men of their lands.

Then again, Scientific and Mechanised agriculture can only be carried out on large plots or on “small” plots on a co-operative system. Even such “small” plots are to be larger than those that are at present possessed by an average cultivator. And certainly an

improved system of agriculture will mean greater production per man employed in this way.

So from whatever view-point we may look, we find, taking the country as a whole, that more people are already employed in agriculture than should be the case.

It is a false cry to tell people to lower the standard of living. The proper cry for 99% of the Indian people should be "Raise the standard of living", "Live and live well".

How to do it ? There is already too many people employed in agriculture. To live well, the excess number and all future increase in the population of India should seek some other means of livelihood and for that purpose, what is more elastic and expandible than industries ?

It is unimportant and beside the point to choose between large scale and cottage industries. There are some industries which must be run on large scale operations, e. g. metallurgical industries, jute mills and so forth. There are others which can be run on both large and small scales. Still more, there are some small scale industries which are feeders of or supplements to large scale industries. So all these systems will remain.

India to exist, must take up industries. There is no denying the fact that India is pre-eminently an agricultural country but that does not mean that

Indians should in greater number go in for agriculture. What should be done is to employ science and machineries in agriculture but not more men. There is another danger there even. The United States of America is $2\frac{1}{2}$ times as big as India with about one-third the population of the latter. There has arisen a crisis there in agriculture in the form of "surplus farmers". The situation has evolved itself in the following way.

In the beginning many people were engaged in agriculture with comparatively small plots of land. Gradually those who were more energetic and enterprising among them adopted scientific methods and were assured of crops much larger than the average. Later on power-driven machineries made their appearance replacing millions of horses formerly employed for tillage. And thus the extra land which was required to supply fodder for these horses was made available for cultivation.

In other words, science and machine divided the farm population into two very unequal parts. One of these parts was prosperous and contented, the other part embodied the farm problem. The prosperous part is the small minority of farmers. The other and more numerous part was only suffering losses. What to do with these losing farms? Such was the situation before the war, but the demand for cereals and grain in Europe during that upheaval and

consequent increase in prices solved the problem for the time being. But even at that time still more intensive and improved method of cultivation was resorted to by the more enterprising farmers so that at the end of the war the condition of the small farmers was made more acute. Surely provision must be made for them. The present Hoover Government of U. S. A. is faced with this unprecedented situation.

There is no reason why the same situation should not arise in this country. India, too, will have to find employment for the surplus agricultural people unless the progress in agriculture stops and this is not likely.

That part of agriculture which is concerned with food production is confronted with a peculiar limitation upon the extent of its market in the fact that the demand for food is inelastic. The use of other goods desired by human beings can be almost indefinitely diversified and expanded and there is almost no visible limit to the consumption of such goods. But with food the situation is entirely different. The demand for food expressed in total quantities (there is always a demand for variety) can be increased only in proportion to the increase of total population. The maximum limit of the domestic market for foods is rigidly fixed by the population of the country. In point of fact this maximum limit of the food market is greater than

the actual demand; for the diet of the city population, representing the diminished intake of food suited to modern hygienic ideas and city conditions of life, has reduced considerably the per capita consumption of a few decades ago. This process will go on in India for a few years more. Thus the small conservative farmers will have no chance of finding markets for their goods, in as much as their cost of production will always be higher than that of their more enterprising and scientifically minded competitors who can operate with larger plots of land.

Economics is a science, and in its fundamental principles it is independent of time and place. What has happened in Europe and America will recur in India as well. It is only a question of time.

The history of Industrial Revolution in Europe should make us mindful of the future. "The period of transition from domestic to factory system of industry" says, Cheney, "was in England one of unrelieved misery to the great masses of those who were wedded to the old ways, who had neither the capital and enterprise, nor the physical and mental adaptability to attach themselves to the new. The hand-loom weavers kept up a hopeless struggle in garrets and cellars of the factory towns where their wages were sinking lower and lower, until finally the whole generation died out."

There was no law that would have stopped or stayed the Industrial Revolution, which in its ruthless

march crushed down every obstacle in its way. In India too there has been much talk about the evils of factory-life, but has it been possible to put down the growth of factories by such altruistic motives? Ruskins of India have not been consulted by her company-promoters. Factories will grow in number and size because of the gain in £. s. d. therefrom to the proprietors. There should, of course, be laws and methods to minimise the evils of factory-life. This is what is happening in Europe and America, and in India too, though rather slowly.

What has happened to the conservative and incapable little manufacturers in Europe in consequence of the Industrial Revolution, will happen to the small cultivators in India. Scientific and mechanised large-scale agriculture is bound to come to India and we should shape our policies and actions accordingly. It is uneconomic, and short-sighted policy to ask more people to go in for agriculture. The "unemployed bhadrak" youngmen should go in either for industries or to large-scale scientific agriculture. Merely to swell the agricultural population will lead to nothing but ruin.

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THE COTTAGE INDUSTRIES OF ORISSA.

HOW TO REVIVE THEM

By

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S A B O U R.*

After the European War was over, there came in India a wave of Industrialism. The cry everywhere was—"Develop Industries." Companies of all descriptions, all over the country sprouted up in rapid succession; capital was poured forth in profuse spontaneity, and everywhere the buzz and hum of Industrialism was audible. Nobody knows where this current would lead to—untold prosperity or utter ruin. Mills and factories are being started, labour is being mobilized from all the corners of the country, and investors are keenly speculating on company shares and prospects.

But Orissa has not been caught in this current. She is not an industrial country, she is pre-eminently agricultural. Her economic and industrial resources are, it is true, manifold and profuse, but they are mostly in places where the means of communication has not sufficiently been developed, and where any

future development is not possible owing to the presence of physical barriers. The forest regions of Orissa have a wealth of timber, fibres and other materials sufficient to support a very large number of industries, but they are in places which no railway or steamer can ever visit.

The country is proverbially poor—the villages in the interior are mostly still in the old economic stage—each self-contained and self-centred, busy with its woes and joys. The disintegrating forces of the modern civilization have only begun to work in those tracts through which the Railway passes. The industrial yearning of the country has been satisfied with a large number of small industries—industries requiring little capital and some simple tools. These are carried on in the artisan's cottages to meet the local demand. These industries support now-a-days a very large number of men in the mofussil and are in many places of great importance and value especially where local conditions are favourable.

Some very high class weaving of Silk, Tusser, and Cotton is done in Sonpur, Binka (Sonpur), Maniabandha (Baramba), Anandpur (Keonjhar) Bamanghati (Mayurbhanj), Nayagarh, Olsing (Khurda), and Gulinagar (Cuttack). The last named place is chiefly famous for Saris which are of great artistic beauty and sometimes sell at Rs. 60/- a pair. Near Kendupatna (Cuttack) Gamchas (Napkins) of very good quality are manufactured, which though inferior to Sonpur

Napkins in design are more durable and are exported in large quantities to Bengal and Bihar. Burma has taken up sericulture on modern lines, but the main Cocoon-supplying regions, are the forests of Bonai, Pal-Lahara, Rairakhol and Angul, where very little progress has been made in the artificial culture of Tusser Silk Cocoons owing to the superstition of the local people who consider it an impure occupation. Hence it is left to the aboriginal tribes. The Tusser weavers are often very seriously handicapped owing to the lack of the supply of high class Cocoons.

Iron smelting is done on an extensive scale in Bonai, Rairakhol and Patna. In the Patna State it is also industrially utilized in manufacturing swords and daggers which are of great artistic value. Daspala manufactures good knives, having the shape of Nepali Kukris.

Ropes of great strength are made from a kind of grass known as Siali in Bonai. The hills of Orissa yield large quantities of good stones and stone cutting is a very flourishing industry in many districts. The Nilgiri stonewares find a good market in Northern India.

In the Bell-metal and Brass industries cottage workers have reached a high level in many places. The articles manufactured in Keonjhar, Sambalpur, Kantilo (Khandpara), Balkati (Puri), and Remuna (Balasore), and Ghantimunda (Cuttack) are exported in large quantities to Midnapur and Calcutta. At

Puri, these articles are purchased by pilgrims from all parts of India. Thus the Orissan manufactures are gaining in importance all over India. But the peculiarity of the Orissa style stands in the way of these utensils finding a wider market in Bengal. The Khagra (Murshidabad) utensils have a flat bottom, are wide-mouthed and shallow,—the plates have low brims and are quite plain but well-polished. The Orissa Bell-metal cups are heavier in weight, have a mouth narrower at the top;—the plates have a broader and higher brim and have designs of flowers, thus making up for the lack of finish by the beauty and intricacy of the well-executed designs. The brass pots also are rich in these figures.

A higher quality of artistic work-manship is to be found in the Ivory manufactures of Nayagarh where ivory chains, buttons and sticks are made. That there is also ample scope for the development of Pottery on more modern lines is evidenced by the comparative success of Keolin-Pottery works in Bamra. The ordinary potter uses the indigenous wheel and is engaged largely in turning out cups, plates and handi. The handi is black in colour and round in shape, while the Bengal handi is red in colour and is more graceful in form. A section of the Potters as well as a sub-caste of the carpenters (the Chitrakar) are engaged in making and painting dolls and toys. Some workers turn out striking life-like imitations of animals which are sometimes used in Primary schools

as models. In this respect, these Doll-makers compare favourably with the Krishnanagar artists, but their chief defect lies in their weak colouring.

The Silver Filigree work of Cuttack is too well known to require any introduction. Thus writes Sir George Birdwood :—"The silver filigree work in which the people of Cuttack have attained such surprising skill and delicacy is identical in character with that of Arabia, Malta, Genoa, Norway and Sweeden and with the filigree work of ancient Greece." The workers with their sensitive fingers and keen sight are able to put the fine silver threads together, with the greatest speed and accuracy. Several attempts have been made to revive and organize this industry. The most serious attempt was that of the Hon. Mr. M. S. Das, C. I. E. whose "Orissa Artwares" produced very highclass work and gained a great reputation in foreign countries. In this workshop a number of able artists were collected, instruction according to modern methods was imparted to them and great pains were taken to give the industry a much needed stimulus, but this workshop did not last long, and the present condition of the industry at Cuttack is not very hopeful.

The horn industry of Cuttack shows a better promise. Owing to the efforts of some enterprising business-men the cottage workers have been more or less organised and they are trying to keep pace with the changes of fashion. Horn combs and sticks

are much in demand, and are exported to very distant countries such as S. Africa, America and Japan. Of all the small industries of Orissa, special mention must be made of the Handloom weaving of cotton and Tusser cloth. The loom-made cloth, dhotis and saris, meet the local demand, and Tusser cloth and suitings are exported to the different provinces. Mr. N. G. Mukherjee thus writes of the Sambalpur Tusser cloth—"The intrinsic merit of this cloth is very great. In quality it excels the Bengal Tusser and the skill of the Sambalpur spinner is greater than that of the spinners of other districts. In lustre, in evenness of weaving, in neatness of design, the Barpali Tusser of Sambalpur is superior to all others and it would be prized highly in European markets". The history of this industry is interesting. In 1864 five large towns were engaged in Tusser weaving and the annual output was over 1000 *Thans* or pieces. Almost every village had its culture of Tusser Silkworm. But the industry gradually declined owing to the decrease in the quantity of the local supply of Cocoons, their degeneration in quality and rise in price. "The closer conservation of Govt. forests, the clearing of village jungles, which were most convenient to the rearers, unfavourable seasons, and lack of care and capital on the part of the breeders all contributed to this result"—Now-a-days the industry is only a shadow of what it was.

Most of the small industries of Orissa have declined owing to the lack of organisation among

the workers and the difficulty of marketing the product. The cottage worker living isolated and struggling with poverty has to fight against overwhelming odds. He has no opportunity of purchasing his raw materials on a large scale, specially now when the prices have gone up so high. So he cannot reap the economics of large scale production. He has to depend on the middleman, the Mahajan, who almost in all cases deals sharply with him and makes him accept any rates. The worker has to sell his goods to the middleman as he cannot afford to remain away from his home and try his chances in the market. Hence he works under a double handicap, viz.—purchase of raw materials at high prices and sale of the product at low prices. Every honest advocate of Indian industrialization should try to free these workers from these mahajans. This may be done in two ways—(1) If the industry has some local importance and if a certain degree of local concentration has taken place, the workers can combine to purchase the raw materials in large quantities and then divide them among themselves. This may be based on Co-operative principles or the machinery of the caste organisation can be utilized. (2) If the industry is scattered all over the district, then some association can be formed at the head-quarters which will purchase the raw materials at wholesale rates, and retail to the cottage workers by means of its travelling agents. This Association run on Co-operative lines will be a good substitute for the

Mahajan. But the success of this scheme depends on the shrewdness and business ability of the authorities of the Association who must be able to purchase the raw materials at the cheapest rates, otherwise the cost of production of the workers would be heavy. We know the case of a Co-operative Weavers' Society where the business failed owing to the mistakes of the manager in purchasing yarn at a time when prices are tumbling down. This District Association will also be able to remedy the other defect—lack of marketing facilities. The lack of proper advertising is responsible to a very great extent for the decline of our indigenous industries. How many of really useful articles of high artistic worth are produced in remote corners of our country, but how few people are aware of their existence ! How many people know that Sambalpur or Keonjhar Tusser is as good as that manufactured in other provinces ? These Associations therefore will be able to collect the produce of the indigenous industries of the District and will serve a double function, viz.—that of a commercial Museum and that of a Selling Agency. Another very useful work which can be performed by this Association is to carry out an Industrial survey of the district collecting all possible particulars as to the nature of work done and the condition of the workers. This will simplify the work of industrial development.

The Cottage industries are scattered all over the country and are to some extent unorganised.

Hence they lose all touch with the consumers which is so very necessary for efficiency and success. They cannot cultivate the tastes and distastes of the customers, study the changes in fashion. Hence the absence of this very necessary link lodges them often into an impasse when we find that the manufacturer works at a loss with a heavy deadstock and the consumers' wants remain unsatisfied. Quite recently we noticed a local manufacturer producing bed sheets of a good quality but of dimensions unsuitable either for single or double bed, and the price was rather high. The Dyeing Industry was at one time very prosperous, but it is now declining. People now prefer a bright colour but do not care whether it is fast or not. Foreign dyes yield a bright colour and are also very cheap. But the weavers still cling to the indigenous vegetable dyes which are not only costly now a days but dull in colour. The Association will be able to watch the changes in fashion and instruct the cottage workers accordingly.

The Bengal Home Industries Association was started with similar objects in December 1916 with H. E. Lady Carmichael as its first Hony. President. In the Report of the Association for 1917-18 it claims to have done the following work in addition to the opening of successful stores in Calcutta and in the Mofussils:—(1) the foundation of an experimental Cottage chrome leather tannery; (2) supplying to the Munition Board horn buttons worth Rs. 30,000;

(3) improvements in the implements of weaving and button-making ; (4) basket-making has been introduced with great success at Brahmanbaria ; (5) extensive market has been found for the Murshidabad silk. Besides all these exhibitions were held at Madras, Sakchi and other places, with the result that the orders for articles and enquiries for information are pouring in from many distant places .

Can we not hope for similar results in Orissa, if the leading men seriously take up the idea and organise such an Association to preserve the dying industries of Orissa ? A yearly exhibition at the divisional headquarters of industrial products from the whole of Orissa would be a great step forward.

TO THE EDUCATED UNEMPLOYED.

By

Principal G. N. Gokhale,

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Dear Sir,

May I place before you the following few lines in the hope that they may help at least some of you in solving your problem "what shall I do", a question which eternally faces all youngmen. It has perhaps never been as difficult as at present but it is not confined to India only. Other countries are better organised to fight it; that is all. In spite of their enormous wealth, unemployment is as acute there as in India, if not more so. In our country so many never expect a full meal and are contented with their piece of bread and onion, but in the west every man aspires to be a millionaire, and their disappointment is far greater. Our educated youngmen imbibe this aspiration from the west, along with their Science and Economics; but unfortunately they do not develop the necessary ability, and that is why they form the most miserable class in India at present. After all $\text{Happiness} = \frac{\text{Income}}{\text{Wants}}$; and if they increase their wants they must earn a larger income. Keeping down wants is Eastern solution of the problem; but the middle

path is perhaps the best. At any rate, there is a minimum below which wants cannot be reduced, and my object in mentioning this is to respectfully point out to our youngmen that they would be laying a firm foundation for a happy life, if they in their College days learnt to reduce their wants, as much as they possibly could. If they have learnt to relish bajri bread, or to bear heat or cold or to travel third class without trying to spread their legs under the cover of their hat, they will, better enjoy all the rich fruits or the Pashmina shawls, or the Saloons by which they may travel, when fortune smiles on them later on.

There is also another law of life, worth remembering. As long as you run after your shadow, you will never catch it, but turn your face away from it, towards the Sun, and the shadow will follow you wherever you go. That is why we are taught in the East, that all material prosperity is no more than a shadow. This does not mean that God intended us to be miserable and dirty or sickly; or that we should starve, but that we should not look upon eating as the sole end and aim of life. They asked us to eat to live, not live to eat. As long as our youngmen follow the latter, they are chasing their shadows. The Westerners are supposed to be running after these shadows and getting hold of it. I doubt it very much. They work hard, they bustle about as if their houses were always on fire; and perhaps that helps them to keep warm in a cold climate. They do eat

as much, if not more, as the notoriously greedy Brahmin; but I would not conclude from this that they are necessarily more addicted to these things, than we are. In the last War they have amply proved that even they can starve and suffer privations as much as any Easterner, and all this they did and do, for an ideal—"their country, right or wrong" more cheerfully. One of the results of the war was the increase of community singing. They work more but care-free, and perhaps they follow the Gita more, than we do. So turn your face towards your ideal, and work hard. Don't even look at the shadow. It is bound to follow you.

What ideal shall I follow? "Earn my bread?" Of course, Yes; but that is hardly an ideal. Suppose, I have already learnt to be content with bajri bread, but I notice that in my country there are still millions of men who are not quite sure of even that much. So I shall see that before I die I shall see that at least a hundred men are properly fed, clothed and housed because of something I do. That would be quite a modest aim of life. I do it by simply spending all the money my father has left me, in feeding poor people. That would be a way very often followed by people in India; but how far can this go? In Sind alone there are at least 20 lakhs of poor Harees. At a very modest rate of Rs. 5 per month, their food-bill would come to one crore per month. Can I reasonably expect to pay this bill at any time in my

life? Moreover why should I? Are they not human beings as much as I am? Why should they not work? Am I different from them in any way? Yes, I am. I am educated; they are not. So this now lays upon me the responsibility not of feeding them but of helping them by educating them in turn to feed themselves, for which purpose we must all produce more. If the educated man should help them to grow two blades of grass, where one grew before. That would be a worthy ideal.

The blades of grass remind us of Agriculture, which is the principal means of earning livelihood in India. One might ask "Why crowd there when millions of men are already working in the fields". But are they working intelligently? Why is it that they cannot manage to get per acre even half of what people in the West can produce? Want of knowledge—education. That is our speciality and hence our duty to help them to Scientific Agriculture. It does not necessarily mean a tractor, but that is one of the ways. Except in the flat plains of the Indus and Ganges, all over India we have miles and miles of tracts with steeper slopes, where the surface soil recognised as the "flower" for ages, is washed away by every shower. Terracing is the only remedy known, and there are literally millions of acres in India, which are awaiting this process. Then there is the enormous waste of plant food caused by burning of animal dung and loss of urine and the

scandalous export of a crore worth of bones out of the country. The value of these have to be brought home to the agriculturist, more by actual demonstration than by mere precept. After that—not at once as many imagine comes the use of concentrated manures, indigenous and imported, if need be. Then the problem of seed selection and the breeding of suitable varieties of crops etc, etc. I know of a case where one educated man with the help of two uneducated ones, who have all put down Rs. 10,000 each (less than what many of our young men spent in Edinburgh) and set up a small electric power station, from which they run five electric pumps in different places, and this alone pays them. All these possibilities have to be gone into, and if our educated unemployed cannot do it, who will ?

Then there are industries, which are a result of the modern complexity of life. Very few realise that the number of things which we require daily run into hundreds. Just take a pencil and note book and jot down every thing you use from the time you get up. I once did this for a few minutes and got the following list:—

Soap, soap-dish, tooth brush, tooth brush case, paste, tooth powder, razor, shaving stick, shaving brush, Leather strop, razor-paste, mirror, comb, hair-brush, buckets, Peg-racks, shirt buttons, stud, rear-sleeve links, paper and blotting paper, pen-holder, nib, ink, fountain pen, typewriter, refined stationary, gum or

gloy, picture frame, glass, card-board, tea cups and saucers, kettle, tea screen, sugar, clothes, towel, napkin, dhoti, underwear, shirts, collars, neckties, kerchiefs.

I do not use some of these things now, but I know there are thousands of others round about me who cannot do without them. Why can we not manufacture them ourselves ? This is being done to a certain extent undoubtedly, but, I think, there is still a very great deal of scope yet. It is impossible for me to suggest—as many ask me to do—what exactly a particular person should attempt. That depends upon a great many things, and this only he can decide for himself. One can point out that a doctor's son would perhaps succeed better with drugs and a hardware merchant's son with wire nails, a paper merchant's son with paper boxes or envelopes or card index books, etc. This explains why the average modern student takes easily to hair oils, combs, and soaps of which we have a great many Indian made articles on the market. Sometimes filling bottles is the only process of manufacture done in India ; but even in this way men do earn a decent living.

It is necessary to add one caution that for most of things a large capital is not essential, inspite of all that we have read of "mass production" and all that. All these things are true in their own way and suit the text-book writers in the west. But to take

them as gospel-truths shows lack of intelligence and is suicidal to progress. It is by beginning at that wrong end that we have now got more cement factories in India than we need, and some of these are kept closed as a result of a combine. All the same, they draw their dividends all right, and these have to be paid for by the cement consumer. That is the result of blind imitation of the West, and we have to keep away from it. In fact, a factory which starts from a small beginning, perhaps, thrives best. I know of a case where a person whose technical education comprises of an English book worth three shillings, which he cannot read himself, has reared up a factory from it to over a lakh of rupees, and another instance in which a plain matriculate beginning at a smith's forge, has raised a workshop with fifty thousand. These gentlemen began life practically with empty pockets, and with very little knowledge, but with willing hands, and a dominating idea, succeeded. Our educated youngmen ought to be thankful for the knowledge they have received, but that alone will not carry them far.

That is why I attach so much importance to the ideal in life; wherever you happen to be born, there lies your work. Look round about a while, and see what work would suit you best. Decide in what way you are going to better the world. Get that right once. Turn your face towards that Sun and

steadily plod on irrespective of obstacles on the road. What matters if you drop dead on the road; but wherever you go, rest assured that your shadow will follow you. These are the ways of Laxmi—the goddess of plenty and prosperity.

ECONOMIC INDEPENDENCE OF WOMEN

By

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OUTLINES

Status of women in India,—necessity for economic independence—
profession of women in different countries, restrictions on women's
profession.—Conclusion.

John Stuart Mill wrote a treatise on "The Subjection of Women". In all countries women are more or less subject to men. In India especially their position is very much inferior to that of men. The great law-giver of India Manu laid down that in childhood women should be controlled by their fathers, in youth by their husbands and in old age by their sons and that they never deserve independence. In India sons inherit the property of their fathers but daughters do not.

But the necessity for the economic independence of women comes in various ways. Daughters may become orphans, wives may lose their husbands or be deserted by them, mothers may lose their sons or be neglected by them or girls may not find suitable husbands whom they can marry. In all such cases

unless Government undertake to provide for their maintenance, those females must be permitted to earn their own living. If they are not, death, disease and misery would be their lot.

Among the lower castes of Hindus and especially among the hill-tribes of India the *zenana* system is not so strict and the women earn their livelihood by selling vegetables, fishes and sweetmeats or working as labourers. Among Brahmos and Christians some ladies earn their livelihood by serving as nurses, doctors and teachers. In Europe and America there is hardly any profession from which women are debarred. Recently a lady has been appointed Cabinet Minister in England. In ancient Greece women were allowed to take part in battle.

In India, especially among the Hindus, social rules compel every woman to marry and that at an early age. This prevents them from getting such education as would enable them to earn their own livelihood. The *Zenana* system or the confinement of females is the next drawback to joining a profession. Moreover the State and Society have restricted the scope of women's service. There are many departments such as Post Office, Booking Office. Shop-keeping, Type-writing and conducting Divine Service in which women can do as well as men. Does society permit them to join these professions?

Marrying, nursing children and performing the menial duties of a household should not be the

only professions of a woman. This makes marriage compulsory for girls and is the source of many abominable customs such as the dowry system of Bengal. If women are allowed to serve in all departments and professions of society it will add to the wealth of the family and the nation and the misery of being always dependant on men and being maintained by them will be removed from the lot of women.

Cottage Industry as a Supplementary Occupation

By

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OUTLINES

Introduction—

Cottage Industry in leisure hours—

Its nature—

Its benefits to women—

Its place in Indian family—

Cottage industry means industry or trade on a small scale carried on in the cottages or homes of those who are engaged in it. Anything that is done by the members of a family in the usual course of their domestic life, which in return helps them in earning some money is also termed as cottage industry. Hand-spinning, knitting, grinding corn, pottery, embroidery, sewing, basket-making, weaving, painting, dairy-farming, poultry-keeping and the like are some examples of cottage industry. It is sometimes practised independently and sometimes as a supplement to the main occupation of the family.

Cottage industry is simple but paying. It adds to the income of the family, but it does not mean very much extra hard labour or investment of a large

amount of capital. The members of a family in their leisure hours can devote their attention to any of the aforesaid or similar industries for which they may have the aptitude. This aptitude will give them a pleasant diversion and bring a few coins to their pockets. However, cottage industry is not so lucrative as manufacture or trade carried on in a large scale.

Cottage industry does not require any machinery except some tools; a small capital and the members of the family or a few hired labourers are enough for it. It requires no gigantic structure for its housing. It may be practised in any part of the family building. It primarily requires liking, zeal and the intense desire of the family to supplement its income. On the other hand, it helps the family in making the best use of their leisure hours by their pleasant labour.

Cottage industry is useful in two ways. It kills the one-sided habits of the family and makes it always profitably active. Secondly, it supplements the income of the family. In most of the families in India the women spend their leisure in indulging in idle gossip, or in reading third-rate novels of a sensational character or by taking short naps. None of these helps them in any way except in getting into some bad habits in life. It is time for our ladies to realise that much lies in their hands. They can enrich their family and remove poverty by their

joint labour. The most effective course open to them for this purpose is to adopt some kind of cottage industry. Some women foolishly think that it is humiliating to work like that, especially for income. It is just the reverse. The nobility of manual labour is recognised by all progressing nations. The ladies may adopt simple crafts which require a little manual labour and some skill like knitting, hand-spinning, painting, sewing, basket-making and the like. The products of their labour may be used in the family and save expenditure of the family under those heads or they may be sold to others. In any case, their labour would be paying indirectly and at the same time afford them a pleasant occupation for their leisure hours.

Men likewise can take to some cottage industry in their leisure hours. They can practise book-binding, weaving, dyeing, pottery, carpentry or the like. Every work will not suit every-body. They should make their choice according to their taste and status in life. It is certain that every one can find out a profitable occupation for himself for his leisure hours,

The poorer the country, the greater the need for cottage industry. The less the work in the family, the greater the field for the cottage industry. Switzerland sets an example to the world in this respect. Most Swiss families earn a decent supplementary income and often earn their bread by watch-making and dairy-farming. Germany has many

a cottage industry amongst her people and as a result the world's market is full of simple but beautiful goods produced in German homes. India, poor as it is, must adopt cottage industries in her families. That will make the proverbially poor Indian homes a little richer, more active and considerably dignified. Poverty kills the dignity of one's self. It mars the innocent joys of life and deprives one of much happiness. Indian houses are insanitary and joyless. Indian people are idle in their leisure hours. Cottage industry, if seriously adopted in the family, will remove these deficiencies by improving its economic condition.

DAIRYING IN INDIA.

By

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Cow keeping may be said to be one of the oldest occupations of our ancestors. This was certainly considered to be an honourable occupation in the epic age of Mohabharata when kings also tended cows and our lord Srikrishnaji has been depicted as an ideal cow-boy in the 'Lila' of his younger days. As a matter of fact cow-keeping can be traced back to the dawn of civilisation—the vedic age when hymns were composed invoking the blessings of gods on cows and plough cattle.

In India the rearing of bovine cattle has assumed an importance peculiar to herself due to the bullocks being the only draught power used in India in agricultural operations. In western countries cows are kept principally for milk supply, the male calves being slaughtered for beef—a few only being reserved for breeding purposes. In India the cow is therefore not only the main source of our milk but also the potential progenitor of the bullocks on which the agriculture of our country depends for the motive power. It is difficult to assign which function is more important, but it can be said, without perhaps any dispute, that the encouragement of one at the expense of another will be a false policy.

Buffaloes to some extent supplement the demand for cows and bullocks, for milk and power respectively. She-buffaloes are freely in demand for the purpose of 'Ghee' and to some extent for milk, while the buffalo bullocks have a somewhat restricted demand as they are not suited for all sorts of agricultural operations.

Dairying in the restricted sense means the production of milk and the manufacture of products like Butter, Ghee, Cream, etc., which have a ready market everywhere especially in big cities. The carrying on of a Dairy requires highly technical skill and knowledge about the rearing of animals and its proper maintenance, the growing of fodder crops, the manufacture of milk products, besides capital and general business capacity of the manager. The subject is so vast and so highly technical that it is difficult to give any clear idea about it in a short note. However there are certain broad points which every student should know to his advantage.

(1) It sounds a very simple truth that in order to improve the cattle or even to maintain them in fit condition the animals must be fed properly. But even any one with some knowledge about the condition of cattle will say that this simple truth is disregarded, though not always deliberately, in a very large majority of cases and the animals get at best only something to prevent them from dying of starvation. There are so many factors responsible for this state of things e. g. poverty, ignorance, etc., but the main

factor appears to be the keeping of too many cattle than what the owner can possibly take care of. The Royal Commission on Agriculture has shown in their report that India keeps far too many cattle than what is good for her when compared to some countries like Holland and Egypt, where agriculture is practised on an intensive scale.

It has definitely been proved in the experiment station that good feeding increased the milk of cows so much so that an ill-fed cow when brought to an experimental farm and fed and cared for properly have been known to double or treble its milk supply in no time. This means increased revenue to the owner and the bringing up of better calves, both male or female, destined to be future cows or bullocks. It has been shown times without number that it is false economy to underfeed the cows and that better feeding and housing always pays in the long run.

(2) To improve the herd or to maintain its high standard a definite policy of breeding is required. At one time several attempts were made to improve the indigenous breeds by the admixture of foreign blood from bulls famous in western conditions for milk supply or draught power and some success was achieved in this direction. It has however been found by experience later on that the progeny tend to deteriorate very soon and they are certainly much more susceptible to diseases than the indigenous animals. Besides we have in India very good breeds of cows

both for milk and draught purposes. The cows of Sindh and Montgomerries in the Punjab and the Hansi are some of the well-known breeds in India famous for their milk. Similarly there are the Nellore breeds of south India, Hisar of Central India and Sahabad breeds in Bihar and Orissa—good draught power breeds, which can satisfy the needs even of fastidious breeders. It seems futile to go to foreign countries for improving the indigenous breeds.

It must however be clearly understood that any programme of better breeding is of no use unless there is a simultaneous arrangement of better feeding; and judging from the circumstances as they are, the latter certainly claims more immediate attention.

AGRICULTURE IN INDIA.

By

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POINTS:—

Introduction,—Origin, different stages in its history,—agriculture the main occupation,—want of scientific education,—modern methods of manuring and up-to-date implements unknown,—want of fertility and consequent low production,—department of Agriculture and its function,—agricultural crops of India,—future development.

The art of agriculture is as old as human civilisation. In India the art was introduced in the earliest dawn of civilisation, long before the reckoning of dates in History, when the Aryans had settled in the plains of the Indus, in the land of the seven rivers of the Vedas. It is very interesting to note that the glorious name of the Aryan is derived from a root in Sanskrit which means "to plough". The word "Aryan" is etymologically identical with one who ploughs, or tills the land. The glorious Aryan is thus essentially a peasant. The kings of old in India considered it one of their royal functions to inaugurate the

annual ploughing season of the peasants by actually tilling the land with their own hands. It was on such an occasion that the plough-share of King Janak of Mithila turned Sita out of the soil. It is said that the divine monarchs of China had also to annually inaugurate the ploughing season by tilling a certain plot of land with a plough of gold.

The art of agriculture continued to have a glorious career with the people of India for centuries till commerce came in ascendancy and India adopted the adage that "goddess of fortune resides fully in commerce, and half of that in agriculture". The next step in the course of decline was reached when services under the State were much glorified and also considered and found lucrative. The intelligentsia of the country either took to commerce or to services, and agriculture was left to the care of the illiterate rayats. It has been rightly observed in a recent writing that "agriculture has not as yet attracted a fair share of the brain capital and enterprise available in this country. "Even in this degraded condition agriculture is still the premier industry of India and is the main occupation of the people, more than 70 % of the people being directly engaged in it. But unfortunately, like many other things in India, this very important industry is still in its primitive stage, and the modern methods of cultivation are only conspicuous by their absence. The importance of good seed is not understood, the use

of efficient and labour-saving implements is unknown and the much needed manuring of land is neglected for want of sufficient available natural manure and lack of knowledge that anything artificial could be used as successfully in its stead. It is no wonder therefore that the soil is very poor in fertility. "The yield of wheat per acre is only 10 bushels in India as against 35 in United Kingdom, 20 in France, 19 in Austria and 18 in Germany." Brighter marks are however visible in the near horizon. The improvement of agriculture in India is being recognised as a primary concern of the Government. The department of agriculture attached to each Provincial Government is responsible for the agricultural progress and improvement of the province. Schools and Colleges for agricultural education, demonstration farms, elaborate works of irrigation are all for the agricultural prosperity of the country. Pusa, Cawnpore, Coimbatore, Poona & Lyallpur are the great centres from where is spreading knowledge of agriculture all over the country. The main agricultural crops of India are rice, wheat, pulses, millets, jute, cotton, sugarcane and tea, besides a large number of other minor crops. India is still the greatest rice-growing country and is the only jute-producing country in the world. The provincial departments are making rapid progress in improving the important crops, both in quality and quantity, i.e., introducing new crops, implements, manures, etc. in suitable areas and making them popular among the rayats by extensive propaganda

work, which is only limited by the staff at disposal and funds available.

Let us hope that much better days will come with the recommendations of the recent Royal Commission on Agriculture in India being given effect to.

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The Co-operative Movement & Rural Reconstruction.

By

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The Co-operative Movement in India has assumed gigantic proportions, yet it cannot be said that its progress even in its quantitative aspect is adequate, nor can it be claimed by impartial observers that all is well with its present quality. There are radical defects in the movement as it is organised now. There is too much of credit and too little of co-operation. Even the credit facilities that the Co-operative Societies provide are much restricted in their operation. The average population of a village consists of 407 persons. The average membership of the societies is only 31 and it is usually restricted to the most indebted class in the village. From the point of view of education and intelligence, they are generally the most backward. Societies organised on this basis cannot be a material factor in increasing the wealth of the people. Increase in wealth cannot be brought about merely by getting some of the people out of debt, even if we had succeeded in effecting this.

It can only come as the result of an organised effort at better and increased production and the intelligent and active co-operation of the best minds of the village. Credit becomes a factor for material improvement only for those who can make use of it for productive purposes. It is the better placed and more enterprising farmer, who can make the most productive use of capital. The erroneous idea that Co-operative Societies are meant only for the indigent class must be cured.

II. The Government should take a leading part in helping the development of the movement along sound and progressive lines. Co-operation has not hitherto proved to be a vital factor in the moral and economic improvement of the people. Such possibilities of the movement were not fully realised by the early pioneers in India and the organization was allowed to grow with too narrow an objective. The Co-operative societies hitherto had no other object than to cater to the financial needs of the most indebted classes in the village. These classes being the most backward in the village, were not able to appreciate the higher aspects of co-operation. The societies naturally became mere loan institutions, fairly bad ones at that. It was forgotten that co-operation had a message for all and that by keeping out the more intelligent and enterprising and morally advanced sections of the village population, the societies were merely crippling their own

moral and intellectual resources. It was also not realised how largely the economic problem was connected with moral. The crux of the problem is that the people are suffering from a great poverty of the soul—a great want of character. Poverty and ignorance are the various symptoms of the same disease, the disease of disunion. Look at the lives of the people as they are lived in the villages. They are selfish and circumscribed in the extreme and characterised by an utter lack of co-operation. They are not inspired by any common aim or purpose in life. They fight over petty affairs and indulge in litigation at the slightest provocation. They regard "Each one for himself and devil take the hindmost" as their only motto in life.

III. It is, therefore, no wonder that their main industry agriculture has fallen to such a low pitch and the education and sanitation of the village have been so badly neglected. No reform is possible without recreating the rural community and evolving a social organism in the village with the capacity of self-growth. Co-operation appears to be precisely designed to meet such a situation. The chief function of the Co-operative system rightly conceived must be that of a great system of adult education, in which the Central Societies would play the part of the University with its affiliated societies functioning as practical schools for adults with village uplift as the goal. These practical schools should aim at giving

just the kind of education and training that the villagers would require and the chief method should be demonstration and propaganda. But if a Co-operative Society is to fulfil this ideal, it must aim at organising the whole village. There can be no co-operative progress without the help of all whose co-operation is worth anything.

IV. The object of the Co-operative society should be to bring about the moral and economic welfare of the members by means of joint deliberation and joint effort. With this end in view, it should endeavour to effect all sorts of agricultural improvements, and provide employment for the idle hours of its members by introducing cottage industries. It should encourage thrift, which not only involves regular saving but also curtailment of unnecessary and unproductive expenditure. It should spread education and improve the sanitation of the village. It should create the spirit of service, of mutual help and toleration among all castes and creeds of the village and discourage litigation. Also it should provide reasonable credit for all productive and unavoidable unproductive purposes and thereby save the people from the clutches of the mahajan.

V. To have societies working on these lines, three essential conditions must be fulfilled. Firstly there must be a group of enthusiastic whole-time organisers thoroughly trained in the principles and

technique of co-operation and imbued with its lofty ideals.

Secondly, there must be a hierarchy of workers behind them—such workers, as, although paid for their work, would deem it a privilege to work out a programme of economic salvation for the country thrown open by the Co-operative movement with an unshakable faith in its great potentialities and spare no pains to make it a success in their respective areas. It is necessary that such workers should also receive a systematic training in the principles and techniques of co-operation, in rural economy, in elementary agriculture and cattle-rearing, and in matters of sanitation and simple rules of public health.

Thirdly, the area allotted to each worker or supervisor of co-operative societies should be small and compact containing about 15 societies so that he may have ample time to know the people and come in constant personal contact with them, which is essential for any enduring and thorough work. He should be continuously planning, discussing and working with them. He should develop in every member a habit of free and fearless expression of opinion. He should develop that sense of co-operative discipline, which makes every member gladly accept the decision of the majority. He should teach the people to aim at Better Living, Better Farming and Better Business and also how to achieve

them. In short, he should try to change the peasants' present outlook on life.

VI. I shall conclude this essay by a quotation from the Report of the Royal Commission on Agriculture in India, "Of all the factors making for prosperous agriculture, by far the most important is the outlook of the peasant himself. The demand for a better life can, in our opinion, be stimulated only by a deliberate and concerted effort to improve the general condition of the countryside and we have no hesitation in affirming that the responsibility for initiating the steps required to effect the improvement rests with the Government..... If the inertia of centuries is to be overcome, it is essential that all the resources at the disposal of the State should be brought to bear on the problem of rural uplift. What is required is an organised and sustained effort by all those departments whose activities touch the lives and the surroundings of rural population.

"Throughout our Report, we refer to the importance of Co-operative Societies in connection with other activities and in particular, in their relation to agricultural improvement, to education, to irrigation and in fact to anything which affects the cultivator.

"The function of the Co-operative Department, apart from the provision of credit, is to prepare the ground for the advice of the various experts

employed by the Government in its several departments. Naturally these departments can work best through co-operatively organised bodies of cultivators rather than through isolated individuals. The Co-operative society should be the unit through which the various departments of the Government concerned with rural welfare should carry on their activities ”.

HOW WILL YOU HELP YOUR VILLAGERS ?

By

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OUTLINE:-

- [1] Co-operative help is the law of nature.
- [2] The strong should help the weak.
- [3] Different ways of helping—social, moral, educational etc.

In this work-a-day world every creature stands in need of every other creature's help. The stars, the moon, and the sun co-operate with one another and then we get a regulated solemn rounding of the heavenly fires making a sweet music to the deeply absorbed people. Every man is every man's brother. He is his brother's keeper. Even the whole of the animal, vegetable and mineral life (one may theosophically stretch one's imagination and insight) is one whole. The cosmos is not a chaos only because everybody in it helps every other in a common cause.

This shows that we owe a debt of duty to our villagers who are less fortunate than ourselves in certain respects. Educationally, socially, politically, economically the more advanced, the more enlightened should assist the less enlightened, the less fortunately circumstanced people.

Plainly speaking, what is our duty towards our villagers ?

I am a villager myself and it is my duty to help my neighbour. Neighbourly duty every man owes. If I am educated, I can help them with education, teach them how to read and write, tell them the world movements and keep them abreast of the times.

If I am wealthy I can help my poor neighbours by helping some cottage industries, organising them and thus getting for them more money, for, organisation and more production will fetch more money to the village.

If I am neither educated nor rich, by my health and good conduct I can help my villagers. I can help them in time of flood, famine and cholera, pox, etc, by doing social service. Man is a social being and all education aims at socialisation of human beings. And howsoever poor or ignorant a man may be, he can still render some social service to his people. It is time that more and more educated a man will be, more and more useful he should be to mankind. Education does not mean only reading and writing. A man who has received true education spends his energy in rendering service to Humanity. Our villagers to-day stand in need of advice, help in all directions—sanitation, hygiene, medicine, literacy, agriculture and what not.

One can help one's villager, by sweet words, timely service, by imparting education etc.

The nation dwells in cottages. Therefore, it is the prime duty of every able and right-minded man to assist the villagers in their struggle for existence, make their lives sweet, make their burden light, and Heaven will bless him.

CASTE

By

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It is generally believed and said, and rightly so, that one of the principal causes of India's political weakness and downfall, is caste. And, therefore, the argument against caste often takes a political turn. There is nothing to be said against such a line of argument—for caste has all along stood as a great barrier against nation-building. But would caste be justifiable even in an independent nation? There were, in fact, long centuries during which India was independent, and caste also existed in those days. But it may be stated with historical truth that caste was one of the causes of India's loss of independence. Suppose, however, India was all along independent and that caste did not make for the loss of independence, would caste even then be justifiable? Certainly not. For caste gives some men and women a high social status and relegates others to a low position, and that sort of arrangement goes on from generation to generation. It cannot be said that all or most "high caste" men deserve a high place by their character and intellect, nor that all "low-

caste" persons deserve humiliation, limitation or loss of opportunity, persecution, degradation and cramping effect due to a low position. It is clear, therefore, that caste would be unjustifiable even if it were not politically disintegrating and weakening in its effects. I use caste in its popular sense, with all its usual concomitants.

Here some one may put in a word for *Varnasrama Dharma*, such as, it is said, existed in India in days of yore. Theoretically *Varnasrama* existed in India undoubtedly. But I have my historical doubts whether at any time all or most Brahmins, Kshatriyas, Vaishyas or Shudras followed only the professions assigned to them by the *Smritis*.

There are enough data in the dramas, *Puranas*, etc., and in history, to show that that was not the case in numerous instances. However, if *Varnasrama* existed in actual practice at any time, it cannot be revived now. At present, the caste groups, instead of being four, would be more than four thousand. And some of the popularly believed lowest castes are claiming to be Brahmins or Kshatriyas and are being invested with the 'sacred' thread.

Varnasrama, if revived, is to be arranged according to *guna* (quality) and *karma* (work or occupation). Is there any authority, possessed of sufficient knowledge of the *gunas* and *karmas* of all persons of all ages and both sexes in Hindu India,

and having adequate sense of justice and sufficient impartiality and power to enforce obedience, who can divide these persons into four groups ? In these days of equality, liberty and fraternity, would not there be numerous rebels against his decisions ? And remember, this work of fourfold division cannot be done once for all. Sons and daughters do not all possess the *gunas* of their parents or follow the professions of their parents. Therefore, at each succeeding generation, there must be a fresh four fold division. Nay, even that is an understatement. A man may change his occupation once or more than once in his life; a man of Brahmin parentage may be a cook, a priest and a petty trader at the same time; husband and wife may not follow the same profession and may have different *gunas* and a man may have different *gunas* at different periods of life. What authoritative person or persons can have the power to constantly re-arrange groups repeatedly, providing satisfactorily for all these complications ?

No, the *Varnasrama* solution will not do.

Some praise has been bestowed on the system of caste for its providing everyone born in a caste with some occupation, for preventing unlimited competition and ambition, for instituting a sort of democracy within the caste, for making it possible to acquire great skill in crafts and trades owing to their hereditary character, and so on. To some extent this praise is deserved, though there is no such

hereditary physical transmission of acquired tastes, inclinations, character and skill as is generally and popularly believed. But we have to remember that in spite of caste, there is greater unemployment and enforced idleness in India than in any other civilized country and that there are also great competition and ambition. Social democracy within each caste is at present more nominal than real; a highly educated rich man of any caste certainly does not look upon and treat an illiterate and poor fellow-caste-man as his social equal. It is true that many of our hereditary craftsmen possess great skill. But not all. Moreover, owing to there not being infusion of fresh blood, fresh intelligence and fresh ideas into a craft-guild and its methods, and owing to comparative absence of competition, many of our craftsmen have become less skilled and more characterless than the craftsmen of other countries which have no caste. Take an example. In Calcutta, Chinese carpenters command much higher wages than Indian carpenters, because of their greater skill, greater reliability and greater industry. Again, in the same city among Indian carpenters Mussalmans are to be found in greater numbers than Hindus; that at least is my impression.

Owing to the absence of hereditary caste in Western countries, some of the greatest intellects have devoted themselves to manufacturing industries and commerce and surpassed our industrial and

commercial classes. Our Kshatriya warriors of old were matchless for bravery. Yet they could not prevent India from being conquered, because all the people of the country were not interested in defending it, and because strategy and methods of warfare and weapons remained unimproved, owing to men of superior intellect from outside the caste not having concerned themselves with their improvement.

Caste discriminates in favour of some persons and against others quite unreasonably and unjustly. In the same family brothers and sisters often differ markedly in physical strength and appearance, intelligence and intellectual achievement, education, character, etc., and follow different professions. Yet those who are superior in those things do not despise and cut off social intercourse with those who are inferior, nor are any treated as untouchable. Men and women of the same caste differ in the same way and sometimes more; yet there is social intercourse, interdining and intermarriage among them. But persons of inferior caste are sometimes superior in strength, intellect, character, etc. to those of higher castes, and yet they are despised.

Even if it be argued that literary and priestly professions imply and demand higher intelligence and character than the pursuit of other avocations for which literacy is not essential, which is not true, can any reasons be assigned as to why

weavers, blacksmiths, carpenters, potters, brass-smiths, etc. should not look upon one another as social equals, interdining and intermarrying with one another?

No, hereditary caste is a thoroughly unreasonable institution. Divisions into occupational groups may so exist, as they do everywhere; but there is no reason why they should be made hereditary and be placed in watertight compartments.

We generally feel encouraged by the achievements and example of Japan, which is an oriental country. But we forget that the Samurai, the Japanese highest caste, who were warriors, voluntarily gave up their privileges, that caste was destroyed in Japan, and that the *Eta* who were the Japanese untouchable class, were declared by law eligible for all professions, office and educational facilities, and are socially entitled to be treated as the equals of people of other classes. Have we got the same social patriotism, the same sense of justice and the same desire and power of giving up our privileges for the sake of the country?

Educated men, at any rate, of present-day India, should know some facts relating to the social structure of ancient India. Marriages between men of higher castes with women of lower castes, and to a less extent, of women of higher castes with men of lower castes were by no means rare. Many examples can be given. Again, persons born of very

low castes, attained the rank of Brahmans, such as Parasara, Vyasa, Vasishtha, etc. A striking example is that of Satyakama Jabala. As a boy he went to a *rishi* for education. On being asked the names of his parents, he could tell the name only of his mother Jabala, who was a servant-woman, but could not tell the name of his father. He was told to ask his mother. The mother could not say. The boy went again to his *guru* and told him what his mother had said. The *rishi* said, "Only a true Brahman can tell the truth as you have done," and forth-with admitted him into the brotherhood of Brahmans.

From time immemorial many foreign people have entered India and been absorbed by the Hindus of this country. Many foreigners have become Brahmans, Kshatriyas, etc. It is popularly believed that at least the higher castes are Aryans. But the fact is, there is no pure race in anthropology, there is no Aryan race proper. In many provinces of India—Bengal and Madras, for example, even the Brahmans are markedly mixed people. There are sometimes, even in the same family, persons of very fair and very dark complexions and with strikingly different features. We, Bengalis are more Dravidian and Mongolian by race than Aryan, and we are not at all ashamed of the fact. The superior qualities of manhood are not a monopoly of Aryans.

Some of the evil results of caste have been already incidentally referred to. It has done great

spiritual harm to men. Some castes have become puffed up with a sense of their importance. They have become spiritually proud and imagine that they were born pure and holy and others were impure and even untouchable. The priestly class have felt that they could give salvation to others. Unhappily, though they thought or pretended to think that they could save others, themselves they could not save nor could they save their country from being trodden under the heels of conqueror after conqueror.

Caste has prevented, or in any case sought to prevent, the direct access of other than priests to God. It has set up, not one mediator, as in some other religions, but a whole class of mediators. Those who under the influence of caste consider themselves to belong to an inferior class of men, have become unduly depressed. Their spirits and minds have not had full scope to develop. Thus the human race has been deprived of the intellectual, moral and spiritual wealth which they could otherwise have contributed to the common treasure-house of humanity. The position of the untouchables has become worse still, if possible. They have been, treated as worse than the lower animals. Thus, where modern India boasts of only about half a dozen men of international reputation, it could have boasted of scores of such, if caste had not prevented untold millions, for ages, from reaching the full stature of humanity.

It has already been mentioned that India's loss of freedom has been due, in great part, to caste. The lower orders have not cared much as to who, whether high-caste Indians or conquering foreigners, became the 'top-dogs', because they felt that they were destined to remain the 'under-dogs'. In fact, as we see at present, it is easy to get the non-brahman and depressed classes to declare that they would prefer foreign domination to the domination of the high-caste Hindus. Caste has also led numerous Hindus to become converts to Christianity and Muhammada-nism.

It has been the cause of much jealousy and hatred between caste and caste. All the different castes have not been able in many cases to pool their resources for founding educational institutions of a high order. Instead of well-equipped colleges of the greatest efficiency, we have separate Kayastha, Bhumi-har, Jat and other colleges, which are not well equipped and quite efficient.

Caste has been perhaps the greatest obstacle to social, economical and political progress in India. It has stood in the way of the solidarity of the Hindu people and prevented the growth of a compact nation, for where there is no mutual love and trust, there cannot be that cement which holds the parts together.

I have already said that the contemptuous treatment of the lower castes has led large numbers of

them to leave the fold of Hinduism. Thus, there has been continual decrease of Hindus. Hindus can increase and could have increased their numbers by conversion from other religious communities. But these converts not being assured of an honourable place in the Hindu community, their number has been small. Those who leave Hinduism for other faiths, or their descendants, cannot be reclaimed in large numbers for the same reason. In fact, so long as people cannot obtain the same social status which they have or can have among Christians and Moslems, they cannot think of becoming Hindus.

The system of caste narrows one's outlook and vision. Caste-ridden people cannot think nationally. They consider their caste to be the world in which they live, move and have their being.

The census reports of many provinces show that there is a great disparity in the numbers of men and women in many castes. There is a similar disparity in the number of unmarried boys and girls among them. For this and other reasons, it is difficult among some castes to find brides and bridegrooms. Were it not for caste and sub-caste restrictions, the field of selection would have been wider and the dwindling away of some castes owing to the paucity of women and, therefore, of marriage, could have been prevented. The paucity of women is particularly felt in some provinces and is a cause there of the

crimes of kidnapping and abduction. Were it not for caste and also, to some extent, for linguistic and cultural barriers, these difficulties could have been overcome by inter-provincial and inter-caste marriages.

SOCIAL SERVICE

by

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Social service has been defined as efforts made to improve the condition of society. It means that form of effort for the betterment of men which has in view the uplifting of a homogeneous group of men rather than only isolated individuals. Social service, in fine, is a spontaneous outflow of an abundant life of love for humanity. It is based on the religious conviction that every member of the human race is but a child of the unseen God. It was therefore said by Saint John that if a man who cannot love his neighbour whom he sees, how can it be said that he could love the God who is unseen.

No catalogue can be made out of the possibilities or define the range of social service, for service is as varied as life itself. With special reference to India service may be expressed in four 'general outlines:—

- [i] The problem of ignorance.
- [ii] The problem of poverty
- [iii] The problem of caste or religious antagonism.
- [iv] The problem of health.

(1) Education.

The chief difference between India and Japan is that in Japan 95% of the population of the school-going age can read and write whereas in India 95% cannot. There can be no doubt that one of the chief factors that has brought Japan into the first rank of a nation is education. If India wants to take her proper place amongst the nations of the world she must educate herself. To this end should be concentrated the endeavours of all who have the welfare of India at heart. Any reformer worth the name must be willing to go up first where he wishes the people to follow. As one of the great educationalists has said, in your own person, in your own family circle, face the preliminary hardship and oppositions and pave the way for others towards higher social and spiritual ideas, yet this must be done with most loving sympathy. Along with male education comes up the problem of women education too. Women's co-operation in various branches of social uplift is indispensable. Women's education is so insignificant that in all efforts for social reform the obstacle is partly from the woman-hood of India. Then think of the masses of the people steeped in poverty who have not the means to purchase education. Is it not befitting, therefore, that those youngmen who have had the advantage of education should open night schools and schools for depressed classes in order to give light and learning to these unfortunate children of God ?

(ii) Economic condition of the people.

India is proverbially poor. The curse of the present system of education is that all literates strive for Government service whereas other avenues of work such as industry, co-operative work and commerce are brushed aside as not worth one's ambition. Considering the condition of the wealthier nations of Europe one cannot but be struck with the great activities in the industrial movement. People having sufficient means should be enterprising. Co-operative movement should be started where individual wealth is considered insufficient. The Co-operative movement has a spiritual basis as well, i. e., the promotion of collective effort for the betterment of social economy.

(iii) Problem of caste.

The general stigma that is usually hurled at India is that the nation is so split up with caste prejudices that there cannot be any healthy growth of democratic ideas. This is generally a criticism against the fitness of India for self-government. Disintegration in races and in society is never a good indication in political life. Is not the reformer in India therefore faced with the responsibilities and duties for the elimination of the poisonous state of racial and caste antagonism?

(iv) The problem of health.

Not the least factor in India's welfare is the general health of the people. Disease, feebleness, insanitary habits bespeak of physical degeneration.

This has also to be tackled. Physical education, establishment of healthy clubs, institutions for medical relief, ventilation of sanitary ideas by lantern shows come under the scope of the reformer's activities. Researches in the system of Ayurvedic medicines may also open out possibilities for the cheaper supply of medical remedies to the poor.

As has been said, social activities cannot be catalogued, for these are as varied as life itself. But let us remember that charity to isolated individuals is not the panacea for all the social evils. Homogeneous work is what is wanted. The story of misery, pain, waste and social injustice is around us. There is a call to the strong to protect and conserve the failing strength of the weak, an appeal to the intelligent and the educated to give light and guidance to the ignorant, a beseeching of the rich and the influential to relieve the distress of the poor. The need of the hour is for men and women who are ready to serve. The need is for strong hearts, for a "service inspired by love measured by sacrifice." This is the true spirit of social service.

SOCIAL REFORM.

By

Babu N. N. Dutta, M. A., B. L., Deputy Magistrate. B & O.

1. Introduction.

A young mind specially during the adolescent period turns to various problems of social and economic life. It is therefore essential to know where the defect really lies before any attempt is made to eradicate the evil.

2. Self reform must precede social reform.

The majority of our countrymen are not only villagers but agriculturists by profession. Any problem of social uplift of the country must necessarily concern the villagers and the village community. The community consists of families and families of individuals. Thus before one thinks of launching a social reform he must analyse and reform himself. There is an adage which says, "Doctor, help thyself". It is too true, indeed. Any measure for social reform must therefore be preceded by thorough self-discipline, for a soldier without discipline is a boat without rudder. A reformer has to fight against various odds and pass through many a trying situation and unless he has patience to endure and courage to support him

he will soon find that his energy is spent in vain, his preaching is only a cry in the wilderness.

3. All reforms should start at home.

A doctor who prescribes a medicine without knowing the history of his patient is soon discredited. For however dull and tell-tale a history may be, it sometimes reveals such idiosyncrasies of the patient that it not only gives a thorough insight into the nature of the disease but also makes the prescription easier and the medicine more efficacious. A deep-rooted disease has many off-shoots and unless the root disease is hit upon, it is useless to attempt to cure the complication, for when one disappears the other re-appears like the heads of Ravana. Similarly a reformer must try to trace out the root-cause of any particular social evil and he will mostly be led to his hearth and home. Thus unless reformation begins from individual families, that is, by examples rather than by precepts, the effects will be transitory and will be washed away in the currents of conservative opinion on all sides.

4. A reformer must have a clear & broad outlook.

A hunter is credited as a good shot only when his range of aim is long and the target sure. One who is out to hunt the evils of the society should have a clear foresight and choose his means to suit the time and environments. A little haste may

kindle the fire of popular indignation and destroy the good work already done and retard the progress of the society by even a century. There might be occasional errors of judgment but it should in no way constitute a want of foresight. The former can be set right by a dexterous manipulation of the 'affairs while the latter will hardly stop short of utter ruin.

5. Before launching a reform, the reformer should be sure that the society is ready to receive it.

Besides the above subjective qualities there should be certain objective factors so that any campaign of social reform may be crowned with success. The first and foremost amongst these is that the society should be ready to receive the reform. To gauge this correctly is a herculean task and indicates no mean capacity. If the society is not ready one has to prepare it for the same—a thing which is extremely difficult and trying.

6. The reformer must ascertain that he has the support of at least a section of the community.

Secondly, there should be a section in the community, in whom you can safely rely for your support. For otherwise, your fate is sealed like that of Abhimanyu fighting single-handed "Chakrabyuha of Dronacharya". It is possible for the body politic to get rid of an individual but not vice-versa.

- 7. The reformer must not be carried away by the current of modernisation in other societies but pause & think what is good to his own.**

Thus if all these things are combined, social reforms are practicable. But this combination is enormously difficult and requires super-human energies. On the contrary, young-men of the present day are blinded by the glamour of the reflected ray of modernisation in other societies and often condemn what is even good in their own. This they should guard against and think deeply before condemning any of their own institutions as bad.

THE EVIL OF INTEMPERANCE.

By

Babu Harihar Mahapatra, M. A., B. L., Cuttack.

- Outlines:—**[1] Introduction
[2] Intemperance—its ways and evils.
[3] Temperance and its need.
[4] Temperance movement.
[5] Religion and temperance.
[6] What youth can do ?
[7] Conclusion.

William Cabbett, the great advocate of temperance, said, "He that eats till he is full is little better than a beast and he that drinks till he is drunk is quite a beast". There is no vice that produces such terrible and wide-spread evil as the habit of drinking. Half the miseries of the modern world is the direct outcome of this drink-evil. It is a vice that ruins the health, intellect and morals.

2. The path that leads to intemperance is very tempting and easy and thus leads a man headlong to his destruction in no time. A beginner feels attracted to it by the temporary relief and invigorating influence that all intoxications offer at the beginning. The poison of it works later on the human system and it works slowly but steadily till the man is a wreck in health, wealth and mind. Before long, a habitual

victim to intoxication realises the evil that he has invited upon himself, but it comes too late as he is already too much ahead in the sin. Intemperance involves not only a loss of health and intellect but also a personal economic devastation and a national drain. The victim to the sin always goes out of his means and he and his dependants find themselves perpetually steeped in poverty. Many a simple but agreeable joy and comfort, both personal and domestic, have got to be sacrificed for want of money which is drained out by the agents of intemperance. A sinner gets for himself this luxury of intemperance at the cost of food, clothes and other little joys of his family that are the primary necessities of life. The money that is spent in intemperance of a nation is decidedly ill-spent in as much as the return called for is in no way beneficial to the country, either economically or intellectually. The nation gets worse by this business. An alarming bankruptcy in the nation's health, intellect and wealth is brought about by the progressive intemperance among the people. That is why intemperance is decried from both personal and national stand-point.

3. By temperance we mean abstinence from intoxicant drugs, liquids or of other kinds. Ganja, opium, pan, tea, coffee, wine, toddy belong to this class and are used both by the civilised and otherwise, all over the world. Human blood and money, which is practically the nation's or State's blood, are

wastefully and very greatly sucked out by these harmful ministers of social vice. A normal man does not and should not require any intoxicants to drink, smoke or chew, for his normal work. It is very disappointing to observe that many people take the example of one or more great men of repute and ability who had the same vice. Genius or capability however great, cannot make any excuse whatsoever for the use of any intoxicants. Vice is vice and must be discarded everywhere and always. Intemperance is therefore to be shunned by all men, at all places, in all times for the individual and collective welfare of the human race. Great thinkers like Mahatma Gandhi go to the length of including unnecessary luxurious and heavy or frequent meals in intemperance. This is not much too exaggerated. A sane man must avoid all immoderate habits in his life in order to have the normal balance of mind and heart.

4. Efforts in this direction have begun in earnest nearly all over the world. America has taken the lead and set a bold example before humanity as to how a nation can go dry and throw out a vice causing personal and national ruin. One is naturally reminded of the humanitarian work of that social worker "Pusifoot Johnson" of America in this connection. In India attempts from within and without the people, are also being made to free man from this vice. But much more attention should be focussed on this vital problem.

5. Every religion is averse to intemperance and there are strict injunctions of each sectional scripture against this vice. Now that the hold of religion has become a little loose over the people, they are found to indulge in this sin more than ever before. With moral, educational and ethical development the society is expected to be free from this appalling evil. God cannot be approached through any drink or smoke as He cannot be reached through blood.

6. It is for the youth of the country to give special heed to this question. They are the future citizens of the State and builders of the nation. The vice in the old may appear stubborn and will be soon weeded out with the near-at-hand death of the older generation. But our youth must guard themselves against this vice in order to free the future nation from the shame of this national drain.

7. The revolting sight of the poor victims of intemperance, the pernicious effects brought on the society by the drink-evil is too considerable to be lost sight of. It is a veritable problem and should be boldly faced. It is high time that the leading men should bestir themselves in this direction and start a vigorous campaign to eradicate it. Strong public opinion should be created against all intemperate habits. It is a pity that often the vitality of the question is forgotten amidst political excitements or optimistic indifference. There should be powerful organisations to educate

the public mind against the evils of intemperance through meetings, popular literatures and magic lantern shows. But perhaps the responsibility of the State is the greatest in this matter. It may prohibit drink-evil by statutory measures and make the land dry for ever.

THE DEPRESSED CLASSES.

By

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Outline:—[a] Who they are.

[b] How they live illustrating man's injustice to man—the very worst emblem of the injustice being the untouchability attaching to them.

[c] Depressed classes—a corroding sore on the Hindu Society.

[d] Amelioration of their condition and their uplift necessary for national regeneration which otherwise is a distant dream.

[e] Conclusion.

The Hindu Society has kept under subjection a vast population of human beings, numbering to millions. The subjection is age-long and all-round. The unfortunate victims of this subjection have been, so to say, crushed under the grinding wheels of the Hindu Society which have rotated reckless of their woe. They know not even the barest amenities of life. They are outside the pale of decent humanity. They have taken this, their condition as a grim decree of fate, and are content. They are living oblivious of the rights to which, as human beings, they were born heirs. All honour to the westerner who has performed the bold task of pouring new wine into the old bottle. The placid current of the Hindu thought has been disturbed. The knowledge of his rights is

dawning on the mind of the pariah and the caste-proud Hindu has begun to see that even the untouchables are, after all, his brothers and that they have been made to live so long baulked of their birth-right.

And how actually do these human beings live? Hewers of wood and drawers of water, they live in semi-beastly conditions. The society gets done through them all its dirty, rough and yet the most indispensable business, and the wages paid them by it are perpetual poverty—indescribable degradation. It does not tolerate them growing rich, the very shastras are against such a phenomenon. Decent competence even is an unpardonable crime on their par. Religion gives its sanction to the spoliation of their wealth by the Rajah. They live steeped in ignorance. Education in their case is unthinkable. They are denied education, denied sanitation. Their huts which are the abode of all manner of human misery are located in the most unhealthy quarters of the village. Their touch is polluting and their very shadow is shunned as possessing the virtue to defile. The beasts are not hated even half as much.

The injustice of man to man could not be greater, and when we consider that it is the accumulated injustice of ages, we cannot indeed imagine anything more colossal. In its professed catholicity, the Hindu religion yields to none other in the world. The fact that it has reconciled with it this manifest injustice

to man is indeed an anomaly—a marvel. But no. There was in the catholic Hindu the proud arrogance of the conqueror which nowhere in the world has allowed the conquered equality of status, dealt out to him full justice. The Aryan Hindu conquered the non-Aryan and reduced him to abject helotage. The conquered has been under the iron heels of the conqueror for ages; he has been made a pariah—an untouchable. And indeed, untouchability which has been rightly termed the bane of Indian national life is the very worst emblem of the hatred, the conqueror Aryan bears the non-Aryan who is the conquered. Compared with this living hatred of man for man in India and the injustice he has done his brother, what inspired the Western poet to sing—

“Have I not then reason to lament what man has made of man” sinks indeed into insignificance. Untouchability has thriven for ages in India alone.

By creating the depressed classes the Hindu Society has only nurtured a corroding sore on its body. Unless it is shaken off betimes, it will eat into its vitals. The march of ideas in the world during the recent years has been very rapid and the sleeping leviathans are rising in every land. Who knows the slumber of the Indian pariah has not broken already and he has imbibed the spirit of liberty that is abroad? This is a grim fact to be reckoned with by the caste-proud Hindus,

to speak nothing of how the Hindu Society is daily dwindling away in numerical strength by the secession of hundreds whom its grinding injustice drives into the catholic embrace of other religions. The Hindu Society thus carries with it the seeds of its own disruption. It is a pity that this is not realised by the custodians of its fate.

The Hindu cry, moreover, for the national regeneration will remain for ever a cry in the wilderness unless the Hindu creates a preparedness in his mind to do immediate justice to the millions of his fallen brothers of the depressed classes whom justice has been denied for countless years. No society can be said to be united, if it keeps one half of it perpetually disaffected against the other; and it must be borne in mind that without unity national emancipation is but a distant dream, the cry for it as unmeaning and vague as the "brave music of distant drum." The Hindus are divided into touchables and untouchables; and a divided house is doomed to fall. Apart from the question of division which is the negation of unity, the Hindu Society cannot make effective headway in any direction, unless it carries with it those whom it has branded as untouchables. The torch of education, therefore, must needs be carried to their darkened homes and they be reclaimed to light. Equality of status must never more be withheld from them, for the era of liberty, equality and fraternity has already dawned

even in India. To deny them their birth-right would be tantamount to stemming the tide of ideas—a futile task. Ideas always overtake institutions, and the Hindu Society is a decaying, if not quite a decayed one.

In conclusion it may be said that the term “depressed class” is a loathsome one in the lexicon of a liberty-loving country. Now that she has heard the clarion call of liberty, India should wipe it off hers.

GLORIES OF ORISSA AND THE DUTY OF YOUNG UTKAL

By

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In the history of Indian art and culture Orissa plays a glorious part for nearly two thousand years. The history of her internal developments along diverse lines of culture e.g. architecture, sculpture, decorative art etc. , is too well-known to be repeated here in detail. But her phenomenal contribution as a cultural intermediary, connecting race and race, nation and nation of the vast Continent of Asia, forming the unique chapter of her external expansion, is not yet adequately appreciated and systematically studied. Why was it that in one of the earliest technical treatises of ancient India the *Natya Sastra* of Bharat Muni, Orissa already appears symbolically compounded with her sister Province, Behar, as Odra-Magadha? Why is it that the great Mauryan overlords of Magadha, Chandragupta and Bindusar, had to wait till the advent of Yuvaraj Asoka for the annexation of Kalinga? Why is it again that on the blood-bathed fields of Kalinga Chandasok was blessed with the first revelation of the principles of Ahimsa and Maitri (non-violence & fraternity)

which formed the guiding principles of his realm of righteousness (Dharmarajya)—the first notable experiment of humanity along the line of cultural internationalism?

These queries, properly answered, will rouse in the heart of all Indians and of every member of young Utkal, a spirit of deep love and reverence for the sacred soil which is the confluence of so many cultures and a veritable pilgrimage for all lovers of Beauty and Humanity. The first plastic manifestation of the traditional love of animals in an Indian is in the superb Asokan Elephant on the rock of Dhauili. From that animal-poem of the 3rd century B. C. down to the superb stone-lyrics of Konarka (13th century A. D.), for over a millenium and a half, Orissa was the great laboratory of cultural chemistry, distributing the wealth of her experiments to various nations of Asia, helping thereby magnificently in the development of "Greater India". That is why the sacred name of Kalinga marches with its rich culture and art as far as the island of Java in the early Christian centuries. That is why also the incomparable dancing-graces of Orissa find their incarnations in the diverse temples of Champa and Cambodge, Burma and Siam, testifying to the Pan Asiatic importance of Kalinga culture. And from that point of view, Orissa is a worthy daughter of Mother India, who never took to the path of conquest except for the conquest of Dharma and Sri—Righteousness and Beauty. That is why her

cultural Empire of Indonesia is immortalised under the name of "Sri Vijaya" and the sweet name of Sri-kshetra (the field of Beauty) was adopted with a feeling of pride and gratitude by our sister country Burma.

Young Utkal ! I offer you these grateful *souvenirs* of mine, of your great country in the expectation that you will wake up, act, struggle and create again to raise your country to the lofty pedestral of glory to which she is entitled by her birth-right.

You should travel from village to village collecting the sadly and most unjustly neglected fragments of beauty found in your folk-art. You should climb rock after rock of your sacred land, surveying, photographing, excavating and conserving the death-less creations of your great ancestors in the domain of architecture and sculpture.

Lastly you should dedicate the entire fund of your material, intellectual and spiritual resources, to the cause of the preservation of your national heritage dispersed in the innumerable manuscripts of your national literature and in the unwritten book of sacrifice of your national heroes.

ANCIENT ORIYA LAND.

By

Pandit Nilakantha Das, M. A., M. L. A.

In the Encyclopaedia Britanica the writer of the article on Orissa says, "The whole of Orissa is a holy ground." The significance of this sentence is often lost sight of. Look at the institution of Jagannath. The caste-ridden and sacerdotal Hindu has still allowed his genuine liberal culture to live in this ancient institution where caste and creed merge their differences in a synthesis of cultural unification.

2. But to look at this aspect of Orissan life one must go back to the days when Kalinga established its culture in the coastal strip between the Ganges and Ganjam, and as "the mistress of the Eastern Seas" had her flourishing colonies beyond the confines of the Indian Ocean. Gerini says in his interpretation of Ptolemy's Geography that even in the 7th century B. C. Kalinga had a colony on the Burma Coast named "Kalingarata." Since that time till the 10th century A. D. prosperous and flourishing colonies of Orissa may well be traced by the historian in Burma and further India where distinct features of Orissan culture and art can be studied even to-day. For an

instance it may be cited that the local name of Pegu is still Ossa or Orissa, and the popular parlance there bears distinct marks of Orissan vocabulary and idiom. The temples there have been made after the models of the cave buildings of Udayagiri near Bhubaneswar. These temples were constructed in the 7th century A. D. under the influence and instruction of seven Orissan monks who converted and colonised Pegu.

3. The story of the tooth of Buddha taken from the Dathavansa of Ceylon and other sources, speaks significantly of the then glorious Kalinga. The left canine tooth of Buddha was taken out of his funeral pyre and was presented to Brahmadutta, the then sovereign of Kalinga. Since then, if not before that date, Kalinga undoubtedly became a seat of liberal culture of the Buddha with Dantapura, as its capital. This Dantapura has been identified by Rhys Davids to be the present site of Puri, and the present institution of Jagannath may therefore be well presumed to be the lingering soul of that sacred tooth in its transformation through ages of untold vicissitudes.

4. Bijoysingha, who is said to have conquered and colonised Ceylon even before the Buddha, was a scion of the family of Kalinga to which he was connected on the mother's side. Since then the relation between the two royal families was so permanently set that the royal family of Ceylon had grown an established custom to marry with Kalinga

alone on the main land and to adopt from the Kalinga family if such a need ever arose. This custom lasted till the last days of the royal family of Ceylon, which was swept away by the foreigners some 400 years ago.

5. Kalinga emerges into distinct history in its conquest by Asoka the great. The inscriptions of Asoka bear very strong testimony to the fact as to how Kalinga influenced Asoka towards his supreme love of men and animals, and how it was the spirit of Kalinga that was responsible for the imperial policy of the great monarch whose name has left an indelible stamp on the history of the world.

6. Next comes prominently to view the imperial dynasty of the Cetas. The third king of this dynasty, Kharabela Aira, has already been recognised to be a well-known figure in Indian history, since when the "Hathigumpha" inscription was properly edited and read by Mr. Jayaswal of Patna. His training in kingly duties as a 'Kumar', his imperial conquests and liberal munificence as a king, and his honest renunciation as a recluse in old age, are peerlessly outstanding in the pages of Indian history. In days when there was no recorded history such an inscription is but an instance of the continuous glory and prosperity of a land which in India still preserves the cultural liberalism of the Aryan in its pristine glory and grandeur.

7. For about six centuries after Kharabela, recorded history has nothing to enlighten us as to

what was happening in this sacred land of Kalinga. But there are clear indications to surmise that this was the period when, out of the struggle between the cultural Buddhism and the sacerdotal Neo-Hindu faith, emerged the institution of Jagannath in its present form as the only light-house in the surging ocean of caste and untouchability. The story of Indradyumna, Puranic though it be, nevertheless contains the soul of history which can very relevantly be studied as a result of the events of this period. The Buddhists grown timid perhaps under persecution of the Magadhan Hindus secretly preserved the emblem of their culture—the relics of the sacred tooth—on the wild coast of Puri. Indradyumna, a king of Central India got scent of it and in his Neo-Vaisnabic frenzy yearned to Hinduise the tooth. He sent his Brahmin-minister to spot it, and then followed him. The old Buddhists, timid as they were, did not easily give up their faith and their god. A quarrel ensued, and a compromise settled it. The Brahmin married the daughter of the Buddhist and after many more humiliations Indradyumna was allowed to worship the god in the form of “Buddha Vishnu”. Buddha was recognised to be an avatar of Vishnu and in the worship Indradyumna had to give up his observance of caste—the mainstay of his Neo-Hindu creed.

8. The King of Kalinga, in the meantime, was pressed by the Utkals from the north and the Odras

from the Sambalpur side. He removed himself to establish a new kingdom called after the name of Kalinga in the forests of South Ganjam. Here in later times thrived the glorious later Kalinga so famous under the Ganga kings, the scion of which family, Ananta Varman Choraganga, centuries after, again conquered Orissa and established himself there.

9. Before Ananta Varman Choraganga the Utkals who swept Kalinga from the Birabhum side were in their turn conquered by the Kosala king of the Odras from the Sambalpur side. The monumental glory of this dynasty stands to-day in the ancient Siva temples of Bhubaneswar. This architectural glory was again re-embellished by the Vaisnabic architecture of the Ganga kings, who lived up to the days of Kapilendra, the Orissan Vikramaditya.

10. Kapilendra, the able and statesman-like minister of the last Ganga king was an Oriya-cowherd by caste. A true son of the soil, he inherited the real genius of the people, and not only extended his empire to the very confines of the Western Ghats and the Cauveri but was a patron of literature, as well as of Art. The famous Saraladas, the father of Oriya Poetry, flourished in the days of Kapilendra.

11. Thus the spirit of Kalinga is to-day found incarnate in the eternal institution of Jagannath.

The cultural manifestation of the land and the race may be traced in the true Indo-Aryan type of Art which began in the days even of the Pre-historic Kalinga. Its remnants may to-day be found in the massive architectural monuments of Udayagiri in Bhubaneswar and the whole history may be traced in stages, culminating in the Sun-Pagoda of Konarka.

The architectural history of the land is so full of materials even to-day, after centuries of devastation, that it is needless to point out here instances of temples, caves, embankments and bridges, the treatment of which might fittingly cover the pages of volumes by themselves. The artistic hand of the Oriya still bears the mark of the traditional glory of his ancient land with her supreme architectural tradition.

As in architecture Orissa has preserved a true Indo-Aryan type in its natural development unhampered and un-influenced by the Persian on the one hand and the Dravidian on the other, so in general culture the type Oriya has remained Hindu, but as a Hindu his is the soul of Aryan liberalism which has gone on in its unhampered course of evolution unfettered by the restriction of caste and untouchability. The veneer of priesthood hangs but superficially in the culture of this land which has preserved the only institution worth the name in Hindu India as a monument of universal worship in

which the caste-ridden Hindu in his real liberalism learns to surpass the limits of all his dogmatic creed and arid orthodoxy.

One might simply heave a sigh to think that the days of Orissa's colony and oversea trade are no more, except that they cast their pale and sombre shadows in the daily dying traditional stories and folklores of the land. But one should pause to think as to what fateful circumstances are responsible for this cultural strangling and stagnation of a sturdy and useful race.

ANCIENT ARCHITECTURE IN ORISSA.

By

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I should as soon think of writing on aeronautics or golf links as try to write on "Ancient Architecture in Orissa". If I am still bold enough to put down my thoughts on the subject in black and white, and in the ambitious form of an Essay, it is because an essay never attempts—should never attempt—elaboration of treatment, and a lay man's view may not be altogether unacceptable to his lay brethren, however elementary and ill-assorted it may seem to be to the initiated.

The study of Architecture is not yet popular in our country; and it has found favour with few scholars. In this it is different from Art, in which public interest, fortunately, is now aroused to some extent. For those who wish to study the subject, Orissa, it must be admitted, affords the fairest field, both on account of the accessibility of the specimens and of other interests which attach to them. It is necessary to remember in this connection that the temple architecture has received greater attention than any other, because more money and care had been spent on the building of temples. It might be

because they were meant to endure, while other sorts could not appeal in the same way to the genius of a people whose eyes were turned to heaven; but all the same, it is difficult to think that a people who emphasised balance could be totally impervious to buildings of public utility. Only to our discredit be it said, no studies have been made in this direction.

To temple architecture, then, we have to confine ourselves. In Orissa, the study of the subject is helped by the fact that there is a standard work on *Silpa-Sastra* generally followed by the *silpis* rigorously by those who have neither imagination nor initiative, more freely by those who have. This work is named *Bhuvan-Pradipa*, and several recensions are available. Architecture is still a living subject in Orissa and temples are still being built on the basis of rules for practice as laid down in books. There are *Silpis* or artisans (some of whom are real artists) living in groups in Bhubaneswar and Puri in the district of Puri and in Lalitgiri and Sukhuapara in Cuttack district. Let it be said to the glory of these *silpis* that they have been so long keeping the body and soul of Orissan architecture together.

The characteristics of this architecture it will be very difficult, if not impossible, to define in clear terms; but the more essential of them it should be possible to indicate. There are three types of temple architecture prevalent in Orissa—the *rekha* or *rekha-*

bhadra type; the *kharkhara* type; and the *Gaudiya* type. Of these the first is the most common, forming about 75% of the existing temples, while the third is rare, coming up to about 1% of the total. In the *Rekha* type, the ground plan is square, and the structure rises immediately to a certain extent, the spire is curvilinear and there is what is called an *Amalaka* at the top. The curves are obtained by corbelling, by a series of two parallel side walls surmounted by 'tie-pins' or flat horizontal stones, each upper set a trifle smaller than the lower, and then the under portions—those facing the interior of the temple are scooped out. With the *Rekha* type, there are frequently one or more auxiliary structures, called *Bhadra*, so that the whole set is known as *Rekha-Bhadra*. The *Kharkhara* type is more ornamental, the ground plan is rectangular, and there is a barrel-shaped roof instead of a curvilinear or pyramidal tower as in the other two types. The *Gaudiya* type is to be observed in two of the temples only—near the Markandeya Sarovar and at the door of the Uttarparswa Math, both at Puri, and they have both curves at the top, in the manner of Bengalee temples, whence the name.

Having thus described the structure of the temples found in Orissa, let us now consider how they stand with reference to the rest of India. The *Gaudiya* type points to a Bengalee influence which must have worked rather late, probably not before the 16th century, and there is little or no variation; the specimens are only

two in number. So the influence must be merely skin-deep. The *Kharkhara* shows in its general features a closeness to the South Indian types. The walls or *prakaras* surrounding some of the temples, generally *Rekha-bhadra*, seem to be due to the influence of the *Chola* kings who came over from the south. The *Rekha* type, however, is clearly North Indian, belonging to a style of architecture generally followed through a region extending to *Kangra* in the north, *Sibsagar* in the east, *Orissa* in the south-east, and *Orissa* in the west—through the whole of the Indo-Gangetic valley,—roughly speaking, through two-thirds of the whole of India. While the structures in the centre of this wide range have been destroyed, giving place to others because development is quickest in the centre or simply because they have been pulled down by invaders whose energies were directed to the central portion of the Empire, the specimens at the distant periphery have escaped destruction. Thus the Orissan temples are linked to North India though in detailed plan and execution there must have been evolved distinctions. Only one such may be instanced here; while the passion for bigger temples led, in other places of India, to the elongation of the sides which, again, led eventually to their being slantingly placed, conversing in a spire and thus weakened the building, making it necessary to be propped up from within by an inner temple which came to be considered the real temple, the

original or the outer temple being more or less in the nature of an ornamental cover,—in Orissa no such need was felt because though the sides were made vertically longer, that is the walls were made higher, at each stage and regular intervals horizontal stones or slabs were placed, supporting the structure from below and thus maintaining equilibrium with efficiency.

We have now jotted down, in this very short paper, the out-standing characteristics of ancient Orissan Architecture. Those who want to study the subject in detail are referred to the work on Konarak and that on Orissan *Silpa-Sastras* composed with great care by Mr. N. K. Basu of Puri whose mastery of the subject calls for unstinted praise and who first awakened our interest in it. The temples remain to this day a noble example of achievements of India in an exact science—the science of Architecture; there they stand defying the ravages of time, an emblem of past greatness, to inspire generations present and to come, to admire, to learn, if not to emulate, to be in some way or other worthy of the great heritage.

ASOKA.

By

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Sovereigns come and go in countless number; but the need of glory belongs to only a few who, by virtue of their achievements, mould contemporary history no less than powerfully influence the future course of events. Among the medley of Indian monarchs of the past stand pre-eminently the figures of Asoka and Akbar whose brilliance still remains undimmed by the remoteness of their age. Akbar was a national statesman; in the history of nation-making in India he plays a prominent part. Asoka was essentially an international statesman and no international history can leave him out of consideration. The nineteenth century was an age of nationalism and witnessed the make and break of many states on the hard rock of nationalism. In spite of the concert of Europe which did little that was useful but undid much that was harmful, the international mind was still born in the last century. Internationalism has been a product of slow and difficult growth. Only in our century has it been in any sense conventionalised and in a sense legalised in the shape of the League of Nations. The

ruinous tariff war of to-day is evidence positive that military nationalism still lingers on but at the same time affords abundant proof that no amount of internationalism can wipe out nationalism which is both the product and the cause of the last great war. We are not concerned here with the advantage or disadvantage of such a state of things. The task of this essay is to discuss the international significance of Asoka and in that connection to examine how far modern internationalism can derive inspiration from the great Indian Emperor.

It is common knowledge that till the outbreak of the Kalinga war Asoka pursued the 'digvijaya' ideal which meant that kingdom-taking was the business of kings. During the early years of his reign he intended to become a 'Raja Chakravartin' or an overlord of kings in the sense in which his great grand father, Chandragupta, had become one. The Kalinga war was, however, the turning-point. The horrible atrocities committed in that war convinced Asoka of the uselessness of conquest by physical force in the same way as the irreparable waste in men and money in the last great war has made modern statesmen war-sick. Asoka sought to bring peace to his country by following the policy of 'Ahimsa' or non-violence; modern statesmen have sought to end international anarchy by bringing into existence the League of Nations. Behind the apparent similarity of efforts of Asoka and modern statesmen

lies this difference that whereas the positive and negative aspects are equally well-balanced in Asoka's efforts, the negative aspect predominates in those of the latter. Asoka waged no further war during his reign, the Kalinga war was indeed the first and the last of its kind. He also sent various missions to foreign countries to preach the doctrine of Ahimsa. The doctrine was attentively heard and scrupulously acted upon. The world of Asoka knew no devastating war; it enjoyed peace which was, quite unlike the armed peace that Europe had from 1871 to 1914 when, under the false pretence of peace, the nations of Europe were feverishly preparing for the Armageddon.

On the other hand, the League of Nations as a political body is mainly a negative instrument because it has prevented petty political disputes. It has done little positive in the matter of disarmament. Whatever positive work it has to its credit belongs to spheres other than political. It is thus clear that the attempt to secure peace by means of the League of Nations does not strike a new path. Asoka, in his efforts to preach the doctrine of Ahimsa throughout his dominions and beyond, had indeed anticipated the league, although he had given no bodily form to it. In that sense, Asoka may be rightly called the father of the international movement just as Aristotle is known to us as the father of political thought, and India may be justly called the birth place of internationalism just as ancient Greece is claimed to be the

birth-place of political thought. History tells us that no king before or since Asoka's time had ever any such grand conception. Akbar attempted to unite Hindus and Moslems in a common brotherhood. His policy of national unification has its lessons for us to-day but it has no international significance. The French King Henry IV's and Sully's attempt to consolidate European peace was a mere paper scheme. The effort of Henry VII of England to maintain peace was regarded by contemporary Englishmen as nothing short of national humiliation. Czar Alexander's pious hope of preserving European peace by means of a Holy Alliance met with a disastrous fate; indeed, Castlereagh regarded the Holy Alliance as "a piece of mysticism and nonsense."

Asoka's international significance should not be exaggerated. He went too far in his ideal of peace. His international policy outran national needs. His doctrine of Ahimsa, it is true, effected disarmament on a greater scale than the modern disarmament conferences. The disarmament was both moral and military. So far as it was the former, it was a move in the right direction; it was a source of inspiration to future generations. But when it came to a thorough-going military disarmament, Asoka's statesmanship was obviously at fault. With the inveterate hatred for war implied in Asoka's doctrine, the military tradition of Indians received a severe death-blow, the people lost their martial habits too soon.

With the succession of weak monarchs after Asoka, the far-reaching effect of Asoka's policy was clearly perceived. The military machine, perfected under Chandragupta Maurya, was hopelessly thrown out of gear under his great grandson. At its best it had seen the expulsion of foreign invaders and the growth of the mighty Maurya Empire, the first of its kind in Indian History; at its worst, it was to witness the establishment of foreign invaders on Indian soil and the disruption of the Maurya imperial fabric. Asoka's responsibility for the decay of the Maurya Empire cannot be under-estimated. Had he but maintained intact the fighting machine left to him by his predecessors, the invasions of Indo-Greeks, Indo-Parthians and Indo-Scythians would have been extremely unlikely and Asoka would have been a much greater man than he is to-day.

Asoka's international statesmanship is unquestioned and his neglect of national requirements, beyond doubt. In one sense, he was greater, and in another, less great than Akbar. With Napoleonic persistency he succeeded in making Buddhism, the religion of non-violence, world-wide in scope; yet with Napoleonic lack of foresight he disregarded the future in consideration of the immediate.

AVIATION

By

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From time immemorial it has been the intention and ambition of human beings to conquer the atmosphere enveloping the earth and to move freely in it, just as they could on the surface of land and water. Imaginative writers who dreamt of aerial transport are not rare in the pages of ancient history. Thus, in India, Valmiki and others had definite ideas of aerial chariots. But that is not all. We read of people who made bold and dare-devil attempts along these lines. For instance, a school of men took a wrong lesson from birds and believed that it was possible to fly if they could attach artificial wings to their arms and manipulate those as cleverly as birds. The first attempt on these lines proved its inefficiency though at the cost of precious human lives. However disastrous such attempts might have been, they convinced the then world that any attempt at the mastery of air must be preceded by thorough scientific investigation.

To trace the development of air crafts we must in the first place distinguish between the two classes into which such crafts may be broadly divided.

- (1) Lighter than air.
- (2) Heavier than air.

Lighter-than-air-crafts.

These include among others balloons, and zeppelins or airships as for instance, R. 101, the Graf Zeppelin. Though made of materials heavier than air, such a craft as a whole is made lighter than air by the insertion of bags of light gas, like hydrogen or helium. Balloons were first constructed by the Montgolfier brothers, Stephen and Joseph of Paris in the year 1782, as a result of the discovery of a gas lighter than air, viz smoke. But hydrogen gas, discovered by Cavendish soon after, completely replaced smoke and gave a fresh impetus to the zeal for construction of balloons. Though balloons so constructed were good enough for shooting up in the air and remaining, as it were, suspended there they were hardly of any use to human beings for the very simple reason that as soon as such a balloon leaves the ground, it is left entirely at the mercy of the winds. Naturally the attention of those interested was directed to the invention of (1) engines for motive-power, and (2) mechanical contrivances to control such balloons. With the invention of the internal combustion engine the motive power for propulsion was obtained and the construction of controls was of course an easy task after that. Thus could a balloon be used to task any direction up in the air, be it against the wind or

not, and kept perfectly under the control of the pilot. Later experience proved that these could be made more useful if constructed rigidly and if the shape offered less resistance to motion in the sea of air. Count Von Zeppelin of Germany was mostly responsible for the more practicable researches and hence the balloon which gradually evolved into the modern airship, is generally known as a 'Zeppelin'.

Heavier-than-air-crafts.

These among others include the aeroplanes we see in India, seaplanes, amphibians and gliders. An ordinary aeroplane looks more or less like a bird with either a pair or two of fixed wings. The engine is generally placed where the head of the bird should have been and the seats for the pilot and passengers are in the main body. Just like the tail of a bird, the aeroplane has got two tails, one of which could be moved up down and the other sideways and are controlled by the pilot. These are used to change the direction of the motion of the aeroplane—up and down and sideways—just as the rudder of a boat is used to change the course of its motion. An aeroplane runs on the ground supported by a pair of wheels and a tail-skid.

It sounds impossible that a craft, heavier than air, could raise itself up from the ground. But it is done in the following way. To the engine or engines are attached propellers, which look like

ceiling fans, and which rotate rapidly as the engines work pushing air backwards and in their turn being pushed forward. But as the engines are rigidly fixed to the aeroplane, the latter is also carried forward, the speed increasing continuously as the engines accelerate; the wings of the craft thus cut through air; but they are so shaped that their lower surfaces only (and not their upper surfaces) come in contact with the rapidly passing atmosphere. As the speed of the craft increases air beats more forcibly on the lower sides of the wings and the pressure so created provides a lift for the craft. The necessary lift is attained at a speed varying from 30 to 60 miles for different types of aeroplanes. Up in the air so long as a speed greater than the critical speed is maintained, a sufficient force of lift is brought into play and the craft continues in its flight.

We have seen already how men made attempts to fly like birds. A more scientific method of approach was to construct a bird-like body and to experiment on it. Among others, Sir Hiram Maxim and the Wright brothers of America found that if such a craft were given a sufficiently large horizontal speed, it would leave the ground. The Wright brothers have the credit of having first completed an aeroplane propelled by an engine and controlled by the pilot in the year 1903. Other countries soon followed suit. Bleriot, a Frenchman, crossed the channel in 1909 using a monoplane—an aeroplane

with one pair of wings. Steady progress in the right direction continued until the great war. But the more practical developments were the results of competition during the war. In post-war days, aircraft has ceased to be a wonder and is more extensively used throughout the world for mail and passenger traffic. Days are not far when they will provide a cheaper means for transporting heavy goods, however unlikely it may sound now.

The achievements of aircraft during the 30 years of their existence may be judged from the following remarks. A speed of 430 miles an hour or about $7\frac{1}{4}$ miles a minute was a dream to our fathers; but it has been realised by Captain Stainhope in the Schneider trophy race in 1932. More recently Mrs. Mollison (formerly Miss Amy Johnson) flew from London to Capetown—a distance of about 6000 miles in the record time of about three days.

Glider—This is a heavier-than-air craft without an engine. Given necessary speed by catapult or any other mechanical device (which provides the force of lift for taking off the ground as we have seen before) a clever and experienced pilot makes use of the several vertical and inclined currents of air that are generally found in all heights, instead of an engine to maintain height and horizontal speed. But the successful piloting of such a craft depends entirely upon a study of, and capability to recognise, the

different currents of air. One has to avoid those moving vertically downwards and make use of those moving up and in a horizontal direction.

Though gliders were really the fore-runners of aeroplanes they have been more extensively used during the last five years and successful flights by these, such as the crossing of the channel have already been accomplished. When all is said and done about gliders, it remains a fact that these can hardly be used for military and commercial purposes, depend as they do, upon conditions of the atmosphere, over which man has no control.

Seaplanes are the same as aeroplanes except that they have floats underneath, instead of wheels, so that they may alight on and take off from the surface of water. An amphibian is one provided with both wheels and floats, so that it may be worked on land and water.

Helicopters and autogiros.

An autogiro is an aeroplane with an additional equipment, viz,—a huge fan at the top, free to rotate. As the craft moves forward the fan rotates and provides additional lift so that the craft can take off from and alight in a small area. A helicopter is the same as an autogiro except that the fan at the top is made to rotate by motive power. These types are still at the experimental stage and if successful,

aeroplanes might take off and land anywhere, and not only in a large plane field as they do now.

Another type still in the experimental stage is the Pterodactyl named after an extinct species of birds found in Central Africa. It looks more like a bat than like any other bird, has no tail and if successful, is claimed to become fog-proof.

Military, commercial and other uses.

To give an idea of the extensive use of aircrafts as means of passenger-and-mail transport, it need only be said that nearly all the towns of Europe and America are interconnected by services that run crafts at least once a day. To take a more concrete example there is a service of aeroplanes between London and Brighton running thrice a day each way—what a boon to wealthy holiday-makers ! But the business-man who requires very quick movement is the most served. Air-taxis are available to him in every important town.

Any one acquainted with the history of the war must have realised the military importance of aircrafts. Just as submarines ruled during the first few years of the war, so do aircrafts rule in modern times. The high speed and altitude that can be attained may be used to destroy the whole of civilisation in a very short time. For instance, London, the largest town of the world, may fall a victim to a fire in a few hours. The invention of the robot pilot or

piloting by wireless within a radius of 800 miles makes aircrafts all the more an easy means of ruthless destruction; for no life need be sacrificed to kill millions. Bombs of poison gas and bacteria carrying infectious and fatal diseases may be spread in any populated area within a very short time, only to leave it void of life.

Until now, mail and light parcels have been transported by service planes throughout the world: but with the construction of huge aircrafts like the Dornier flying boat (seaplane) and still larger ones, heavier packets and goods will find an easier and cheaper way. Another important point about aerial transport is that it is more safe and less costly for costly goods.

Among innumerable other uses of aircrafts the following may be mentioned.

(1) Survey of impenetrable forests, unreachable mountains and the Arctic and Antarctic regions. (2) Study of the Stratosphere—the atmosphere at high altitudes—and the cosmic rays. (3) Destruction of locusts and other pests injurious to agricultural products. (4) Police work. (5) Rescue of distressed people from disturbed areas, from sinking ships and barren islands. (6) Closer contact between men of widely separated countries.

About accidents

In India we are still living in the nineties. Most men are of opinion that flying is a risky business

meant for the dare-devils only. They look down upon pilots or people using airliners as creatures who want to show off and who are doomed to die a sad death sooner or later. Nothing can be far from the truth. No doubt, there is a certain amount of risk, just as there is in the most normal events of life.

We think that an aeroplane will fall stone-dead if the engine stops. But it is not that; it can glide gracefully down,—the necessary speed being supplied by gravity, and land safely, provided a clear space is available; and if not, it can land without injury to the pilot and a probable slight damage to the undercarriage of the craft. And again in cases of extreme urgency—when every other way of saving the craft fails—the pilot may leave it and come down safely with the help of a parachute. (This will be explained in detail below.)

The number of accidents per hundred of flying crafts is much less than the accidents in the same number of trains, cars or cycles, though it is an undenyng fact that accidents of the former type are more prominent in the public eye and consequently look larger in amount due to the generosity of editors of newspapers. A little insight will make it clear to any honest observer that accidents in aircarfts are mostly confined to (1) military planes which perforce have to perform difficult stunts and to (2) immature pilots who want to show themselves.

off to their friends and relatives. A wise man is as safe on a craft as in a car on the road.

To have an idea of the surprisingly low figure of accidents we have to look at the history of the Imperial Airways which do not record a single fatal accident during their several years of existence.

Parachutes.

A parachute consists of an enormous umbrella of linen, fabric and ropes carefully folded into a small and compact bag fixed either on the chest or at the back of the man using it. In cases of emergency in the air, when every other means of saving life fails this is used. The user jumps clear off the craft into space and lets himself fall for a few seconds before he touches a small button which unwraps a tiny pilot parachute. The pressure of atmosphere on the inner side of this drags the large and main parachute from its folds. When open the latter looks like a huge umbrella with ropes connecting the user to it. As the user falls down the parachute falls with it dragging a huge mass of air which checks its motion and consequently that of the man using it, thus avoiding a crash to death and ensuring a safe landing.

The use of larger parachutes for the safe descent of a whole car full of aerial passengers in emergencies has been emphasised and it will not be long before these are universally used.

Civil aviation and its necessity.

Immediately after the war the leading countries of the world lost no time in encouraging, establishing and subsidising private enterprises for the training of amateur pilots. The reasons are obvious. In the first place in case of emergency they can always fall back upon these pilots and train them swiftly for defence. Secondly the policy provided business on a large scale which is explained by the several uses of aircrafts mentioned in another paragraph.

And again the thrill one experiences and the enjoyment one derives are by themselves sufficient reasons for one to take up flying. Flying as a career to a youngman is another reason which cannot be neglected.

Lastly knowing full well that aviation will predominate over other means of transport ultimately, whether we like it or not and inspite of the fact that we are slow to realise it, it is high time that we should, as a nation, devote a little of our attention to it. India can now boast of about 8 flying clubs and regular services as the Delhi-Karachi mail service and the Tata services. But it is hard luck that our own province has not got anything of the kind and has no more than one or two trained pilots.

Retrospective and prospective.

Looking back at history a thoughtful observer cannot but be astounded at the rapid growth of

aviation. No other invention in science has taken such long strides, made such rapid development and has been so extensively adapted to the use and abuse of human beings in so short a time. The conquest of air was only a dream thirty years ago and now one can travel most comfortably without ever realising that he is not sitting in a luxurious lounge in an expensive hotel, getting all the amenities of life—a game of cards, an opportunity for serious study or a drink, though he may be moving at the rate of 150 miles an hour through the medium of air.

Modern researches and experiments on Pterodactyls and helicopters may bring to light fog-proof aeroplanes. Crude oil may be used bringing the cost of running down to the minimum. Huge seaplanes—as big as the town of Cuttack—may be built for heavy and quick transport. Inter-planetary services may be established. After all these are dreams now.

But science will have its way and our successors will consider us worse fools than what we make of our fathers.

THE END